

The American Missionary

REV. WILLIAM S. BEARD, *Managing Editor*

E. H. HAMES, *Business Manager*

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"LEARN TO RIDE THE HORSE THAT THROWS YOU"

WHAT finer legacy could that knightly soul, Sylvester Horne, have left us than the winged words he spoke in Boston the day before he died. *Learn to ride the horse that throws you.* Let them stab us wide awake, as we set out to achieve the impossible during 1921!

What a superb figure of speech! You might write the thrilling story of the human race, in the gradual mastering of the forces of nature, in terms of horse taming. Kipling's hero of the "First Chanty," the earliest to trust himself to a floating log, thus becoming the pioneer sea-king; Fulton sending his first crude steamer up the Hudson at the very moment that it was being conclusively demonstrated in Parliament that a vessel traveling under its own power was a palpable absurdity; Marconi wooing the first dim messages from the ocean spaces that told of wireless contact with the continent over the seas; Simpson and Morton bequeathing anaesthetics, and our army surgeons fastening responsibility for yellow fever upon the deadly mosquito through tests on their own bodies at the risk and, in some cases, at the cost of their own lives; the Wright brothers, satire to the contrary, realizing the dream of the much ridiculed Darius Green that the air is an ocean to be navigated even as the sea; Peary, Amundsen and Scott laying siege to the Pole until they forced unconditional surrender; Paul Savonarola and Luther winning the trophies of Spiritual conquest in the face of herculean odds; each one unsaddled again and again, but each one in the end taming and riding the horses that threw them!

The hardship of it, the cost of it! Aye, the zest of it, the fun of it, the glory of it!

Then welcome each rebuff that turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three parts pain; strive and hold cheap the strain;
Learn nor account the pang; dare never grudge the throe!

The sky pilot is in the apostolic succession of horse-tamers. There are falls enough, in all conscience, in store for the faithful prophet of righteousness. If the certainty of having to master refractory and plunging steeds has terrors to daunt him, he may well feel that he has a call not to, but out of, the ministry.

This is no time for the coward, the sluggard or the slacker. The call of the hour from parish, from denomination and from Kingdom, is to the aspiring, the resolute, the dauntless, the heroic. Not yet is the day past when the Kingdom of Heaven suffereth violence and the violent take it by force.

LEARN TO RIDE THE HORSE THAT THROWS YOU.

—F. N. W.



AMERICAN CHRISTIAN PHILANTHROPY

By Henry A. Stimson, D. D., New York City

THE failure of the Interchurch World Movement to carry out its plans and to raise the amount of money proposed is doubly to be regretted; the immediate purpose was important and the difficulty of meeting the need will be greatly increased.

It is desirable that the country should know the extent of the need both today and in the immediate future, and what are the available sources of supply. As by need, in this instance, is necessarily meant that which is our own or which looks to us for help because of our existing relations to it, and the aid we have been rendering, the question of possible supply is for the hour uppermost.

The Interchurch Movement made the radical mistake of entirely overestimating the amount of money that might be expected from people outside the churches. As their plan was for a world-wide forward movement on a scale in some degree commensurate with the new world resulting from the war, for which \$250,000,000 for immediate use should be obtained, it was thought that some \$40,000,000 might be fairly expected from "Class B," that is the great number of well-disposed and well-to-do people outside the churches.

The managers were more or less acquainted with the experience of the churches and of the general philanthropic organizations which have sprung from them—the Young Men's and Young Women's Christian Associations, the schools, colleges, settlements, hospitals, missions, etc., at home and abroad which always have been almost exclusively dependent upon the churches and those connected with them for their support; but they assumed that, because the Movement was united and world-wide, the outside community would respond to the call, especially if a part of the fund should be regarded as specifically their gift. Consequently, \$40,000,000 was asked of them, of which \$9,000,000 would be for the expense of the Movement and the remainder for the general cause.

There was doubtless ground for their course, as popular opinion, influenced in part by certain great individual gifts and legacies, would support it. Professor Farrand, for instance, has recently quoted Henry Adams to this effect. He said: "Paradoxical as it may seem, it was the pursuit of gain that made men more generous, tolerant and liberal in their dealings and their relations with their fellow-men, and not the teachings of the church. As commerce increased its hold that of the church relaxed." This remained to be shown misleading as to benevolence. When it turned out that only something less than \$3,000,000 was received from this source, which would meet less than a third of the expenses as planned, disturbance and change of plan were inevitable.

It will be a surprise to many good people to know that practically "Class B" does not exist. The war brought many surprises. One of them is that despite the vast amount that was raised in one way and another by the Government, and the enthusiasm of the amount given to it and to the war, the great sums received for the Y. M. C. A., the Y. W. C. A., the Red Cross and the war chests of the cities, and the boundless supplies for hospitals, soldiers, prisoners and refugees, all came in the main from church-going people, the accustomed givers. While, of course, there were some large outside benefactions and a multitude of small gifts the aggregate of these was in each case so small as not to affect the usual experience.

Confirmation of this will be found in almost any community. Great legacies from men little known as public benefactors now and then awaken surprise. But this does not affect the general truth. The strait into which many a charity falls when some church fails to continue its support, or some well-known Christian dies or is left without sympathetic heirs, is a common experience. And, though he may have grateful memory of occasional outsiders, no one who has had to raise money for any charity but knows how small is the circle of those who give.

This being the case, the main dependence must be upon those who are in the habit of giving and who feel the force of the Christian appeal. It is much to be regretted that it is so. Every possible gift will be needed and welcomed, but these are the facts.

What, then, is the situation today as to the need?

Dr. John R. Mott has recently returned from what he considers the most important of his annual trips to Europe in twenty-five years. Remembering that Mr. Henry P. Davison, newly come from the International Congress of the Red Cross, said that the diseases now sweeping over Eastern Europe and Asia are "the mightiest danger to all humanity since the deluge," we turn to Dr. Mott. He says: "If, for example, you take out of Poland today the American anti-typhus, the American Y. M. C. A. which covers the entire Polish army of 1,250,000 men, and is touching all the influential springs of life in Poland, the fascinating beginnings of the American Y. W. C. A., including their part in the practical ministry of the Gray Samaritans, sent out and trained by them, the Jewish Joint Distribution Board, whose work I studied with great sympathy and satisfaction, and the American Red Cross, not to mention other American agencies—if you were to cut out these, there would be practically nothing left for the amelioration of the tragic lot of the great buffer state of civilization. And this is but one nation. You could make equally well-supported claims in the case of others."

The task of the American Y. M. C. A. overseas is far from finished, it is "serving in Europe, Asia and Africa 2,650,000 soldiers and sailors and 500,000 unrepatriated war prisoners, of the 6,000,000 it has touched, and 100,000 members of labor battalions." Its work in the war was so well done that "virtually every nation in Europe when its work is known by the leaders is clamoring for its nation-wide extension, and for no other."

In addition to the various active organizations here referred to, the Near East Relief which has raised and applied to saving the Christian population of Asia Minor, some \$50,000,000, is now planning to raise and spend \$20,000,000 to \$25,000,000 this year, besides unlimited

amounts of clothing and supplies, and is feeding and caring for 100,000 orphan children, one-half of whom it has gathered in orphanages.

Now comes the terrible famine in North China where 25,000,000 people face starvation and death. In addition, the missionary and benevolent work of our churches extending to every people around the globe as well as our own land, has never had such heavy tasks laid upon it, and, while facing the greatest opportunities in its history, has never found itself more hampered for want of the large sums now required. There was never so much money in the country, never were there so many people possessing wealth, and never was there such prodigal expenditure or such wide-spread luxury.

Meanwhile, money is wanted for every form of philanthropy at our doors; hospitals, colleges and innumerable local charities are making insistent drives. The causes are worthy and great sums are needed; the point to be observed is that the number of people having ample means is no indication of the sources from which the needed funds will come, or of ease in obtaining them.

American philanthropy is wide-reaching and its unselfishness is generally recognized. Its heart and its purse are alike open. The world has come to acknowledge that no need is too great for it to seek to supply, and none too small to receive its sympathy and help. It is not as generally known how distinctly Christian is its inspiration and how definitely Christian are the sources of its supply, and the men and women by whom it is administered.

Because of these limitations which are of no man's making or desire, but which lie in the nature of the case, attention should be called to them, that every man of good will, having means, should give aid; and that those who needs must bear the chief burden be not disheartened when the list of givers seems relatively small.

* * *

NEW PUBLICATIONS

TOUR new important leaflets have just been issued by the Congregational World Movement. The first is entitled "The Congregational World Movement—A Restatement of Our Position," by Charles E. Burton, a clear and succinct statement regarding the Movement and the ends it seeks to compass. The second is "Our Congregational Heritage—What Shall We Do With It?" This consists of three programs based on the Survey of 1920-1921. The third is a "Stewardship Referendum," which presents a novel and interesting plan for the promotion of stewardship. The fourth is, "What Was Done With the Money?" and is an accounting by the Societies regarding the use of the money received through the Emergency Fund, together with brief references to some further critical needs.

All but the "Stewardship Referendum" are for free distribution. The latter, including a ballot sheet, is offered at the rate of \$1.00 per hundred, or fifteen cents per dozen, to help defray expenses of printing and postage. Distribution is made through the regional or state offices, or from the central office, 287 Fourth Avenue, New York, N. Y.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

HAND PICKED RECRUITS FOR THE CHURCH

By Rev. John H. Andress, D. D., Norfolk, Nebraska

CHAPTER II

Church Membership the Avenue of Approach

IT is well in planning to approach a person to secure his enrolment and enlistment in the Kingdom of God, to have a definite, concrete thing that you ask him to do. Many terms and phrases once valuable have become more or less obsolete in the thinking of the average man. "Be born again," "Be converted," "Give your heart to Christ," "Seek Salvation"—are all precious words. They may stand for a great and a vital experience in the life of the soul. But they are not good words with which to begin your work. They may well be used in the course of your conversation. It has seemed to the writer that an invitation to one to unite with the church is a request to do a definite thing which he at least thinks he understands. Make it very plain, however, as you go on, that to unite with the church is not an end in itself, nor is it a means to an end. It is an occasion and an opportunity to make public confession of one's faith in and allegiance to Jesus Christ, and one's desire to ally himself with Christ's followers for Christian influence and service. The real end desired, is a life renewed by the Holy Spirit, definitely committed to the obedience, service and fellowship of Christ, bearing the fruits of the Spirit in character and service. It is a life transformed and dedicated to the task of proving God's good will for itself and for society (Note Romans 12: 1-2). But the individual's definite and essential part in this is his own act of the will. The varying degrees of repentance, or rather of the manifestation of it, and the emotional experiences of individual souls will be determined by their previous lives, their temperament and training. The work of forgiving, cleansing, regenerating, perfecting, are acts of God's Spirit for which He is responsible. When a man says to God "I will" God will do His part. An invitation to unite with the church, when properly presented and explained, calls for this definite act of the will and opens the entire subject of Christ's mastery of his heart and life.

Make the community feel that the church to which you invite people is a going concern, filled with real live, red-blooded men and women—the men and women who are doing things—and that the church is doing things.

Have a Vest Pocket List

Have a vest pocket memorandum with you all of the time. On one page write every name that might be considered a prospect for membership. On another page start a list for a certain date and see these persons as soon as possible. When they have decided favorably, transfer them to another list that will be the list presented to the church for its vote. If they do not decide favorably, keep them on a list of possibilities as long as you think there is any hope.

Always have a date set for receiving members whether you have any one in prospect or not. Announce the date when you will receive members, though you know of none to unite. You will seldom be disappointed. In talking with regard to a certain date, if he says he cannot unite then, immediately place his name on the list for the next date and follow him up.

On the morning that a class is received, announce in your printed bulletin, if you have one, or make the statement from the pulpit that the next class will be received January 2nd or March 6th or Easter Day, or whenever the next date is fixed. In this way you keep before the mind of the church people the fact that the church and pastor have recognized this as the definite business of the church and that you have a definite and well-planned program.

Sources of Names for Your List

There are a number of sources from which your lists may be secured. First, the Sunday School. Have your teachers hand you the names of new pupils in the class. This new name will usually mean your introduction to a new family, if you follow it up.

Second, your choirs. Some pastors will have no one in the choir who is not a member of the church. I would enlist them in the choir and expect that the next step will be into the church membership.

Third, the Ladies' Aid Society. To think that this valuable organization is intended to give bazaars and chicken pie dinners and earn money alone, is to miss three-fourths of its value. Its chief value rather is as an avenue of Christian fellowship, through which recruits are secured for the church. Help to make it a live organization. Inspire your ladies with the desire to make it grow and to invite to its meetings new people, at least new to the Society. Be there yourself and meet them.

Fourth, have your real estate men, your bankers, your merchants, as they meet men in a business way, also casually ascertain their church relationship and report the names to you.

If you think that these methods are not applicable to the small community where new families are rare, you are mistaken. They need not be new to the community. They may be new only in the sense that they are newly discovered as prospects. They have been tried in communities ranging from a population of two hundred-fifty to one of thirteen thousand—communities that are growing and those that are diminishing in numbers of available Protestants—and it has been proven that there is no dearth of material in any pastor's parish. So long as there is one man, woman or child in your parish who is not a member of some church in that community, you have plenty of material, an unexhausted source of supply for growth in membership.

O GOD, we thank thee for Jesus Christ our Holy Saviour, who was lifted upon the cross and whom thou hast exalted to thy throne. May all men be drawn to thee through Him. May we see our lives in the light of His sacrifice; make us sharers of his victorious life. We open our lives for the incoming of thy Holy Spirit. Receive us into the fellowship of thy suffering and thy victory. Amen.

THE PASTORS' SECTION

THE CHURCH AND HER SURE SUCCESS

TO the realization of the triumph of the church—your church, the church universal—there are two parties

The party of the first part is the minister. Without a well-informed, inspiring, sacrificial leadership there can be no achievement. The party of the second part is his people—you and I. Without our co-operation, a co-operation which is also intelligent, continuous, adequate, sacrificial, there can be no achievement. This is the point where the machinery most frequently breaks down. There never yet was a successful industry which did not have a head with a gift for leadership. But neither was there ever a successful industry where the manager was expected to be stoker and engineer and electrician and machinist and purchasing agent and sales manager. Never!

And this leads us to insist that what the church needs most to the end that she may "arrive," to borrow Browning's word, is not some program, novel because from afar, not some strange or magic thing, is not the possession of some rare, unusual gift, but rather simple, unadorned, sacrificial devotion. The will-to-do, which is shot through with passion, in every member of the church—this will tell the story.

This homily is introductory to the story of a man who incarnates this spirit. He lives in a suburb of Greater New York. Every morning he leaves home on an eight-o'clock train and it takes him an hour to get to his work. It is rarely earlier than 6:30 when he reaches home at night. Evenings, a half day or less Saturday, and Sunday—this is all his free time, and from that has to be taken hours for lawn-work and tasks about the house, while responsibility for others in the home circle has in time past made serious inroads as well.

He believes in the church. When he was only three years of age his mother took him to public worship for the first time. That night he said: "Mother, I have been to church today, and I like it, and I am going every Sunday as long as I live." Up to the present moment he has scarcely broken his record. His father was a minister. Perhaps that is one reason for the remark. Not only so, in the previous generation there was a great-uncle who was Superintendent of one school for over forty years. Because of his inheritance, in part, the subject of this sketch still insists he believes in the church. Despite his daily work and its demands, he wants to give the world something of his college-trained, God-inspired personality.

Two years ago he took the superintendency of a Sunday School of a denomination other than his own. He has swung that proposition alone. The membership of the school, when he took it, was 100. Today it is nearly 200. During the Sundays of the school year of 1919-1920, on twenty-four out of thirty-five there were new pupils. None was accounted a scholar of the school until after a probationary attendance of six weeks. The total number of new recruits was forty-eight. None of them came from other churches.

When this man became Superintendent the collections of the school for the church amounted to \$7.00 per year. Last year they were \$493. When he began his work the school gave to missions only \$207. a year. Now they give each Sunday to the work at home and elsewhere at the rate of \$500 per year.

His force of teachers this Superintendent secures by his own work. This year he filled eight vacancies in one week, and the second week of the school year the school started off on the right foot and for the march. Though the observance of a Children's Day is not the practice of this particular denomination, last year there was a festival which was somewhat like a Children's Day observance. Class by class the school stood in its varying sections and repeated memory work until finally there had been given Psalms 8, 23, 24, 91, the whole of the 40th chapter of Isaiah, the Beatitudes, the 13th chapter of I Corinthians, the books of the Old and New Testaments, the Catechism.

Each year the Superintendent prints an encyclical which goes the rounds of the teachers. Herewith are some of its items:

"Pupils are late unless they are in their classes before we start singing the opening hymn.

Any pupil who is absent two Sundays in succession should be looked up by his or her teacher, and if absence continues, reported to the Superintendent in writing (giving name, address, and telephone number.)

Each pupil should use his or her individual collection envelopes. Regularity is a splendid habit to acquire.

You should encourage your class to have "class pride" in the care with which each person keeps and uses his or her property.

Our time is too limited to permit of play, laxness, or inattention. It is self evident that you will get farther with your class by setting them an example rather than by scolding. Start by being punctual.

Don't expect your class to learn their outside work until you have done so. Here again, lead by setting the example.

Each pupil has a hymnal and a Bible that are his own personal property this school year (but not to be taken home). I believe you will find this encourages personal interest, not only in their use, but in their proper care.

I hope these duties will not be burdensome to you, because you, as a teacher, are responsible for only a few pupils, whereas if these duties were taken care of by a single person for the whole school, it would mean that our secretary would do an excess amount of work—and as his duties are at present arranged, he is doing a great deal more work than we can well expect of a person that gives his service for the good of the cause."

Do you wonder that this is an effective school and the liveliest proposition in the church, and that other tired commuters and suburbanites rally to this man's teaching force in response to his inspiring challenge?

We are wondering today—you and I—how we may add to the power of the church, how she may become equal to the new tasks. The spirit of this man tells the story—not by magic, not by some "angel visitant," not by an Aladdin's lamp proposition. When we 800,000 Congregationalists set ourselves to the realization of the fact that Jesus' way of the Cross is the only way to our success, then the church will commence to arrive.

Perhaps someone will say that this story is hardly worth the telling, that it is not an exhibit of unusual ability. Precisely not. That is just the reason I have cared to tell it. Given ordinary men and women who will try to make their Church School what this Church School is, and World Movement plans will no longer be pleading the cause of 27,000,000 boys and girls in the United States who are not under religious instruction.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Do you want to be of service and at the same time to be rewarded?
Read our offer elsewhere under the title, "A Literary Contest."

* * *

Note the account elsewhere in this section of the new stereopticons for sale at the office of this Society, and at practically half price.

* * *

We are glad to announce that Rev. James F. Walker, formerly of the Redvale Parish, Colorado, and later founder of the splendid community program at Collbran, Colorado, is now East and available temporarily for platform work. Churches and societies wishing appointments should communicate with the Secretary of Promotion.

* * *

Two remarkably interesting folders, one descriptive of the Syrians in the United States and the other of the Greeks in this country, written by Professor William I. Cole of the Department of Applied Sociology, Wheaton College, Norton, Massachusetts, and published by the Massachusetts Board of Education, have recently come to the Editor's hand. Both these folders are now available for distribution through our Publication Department.

* * *

Do not fail to read the play by the Church School boys of South Church, Concord, New Hampshire, to be found in the Home Missionary Section. We are having a reprint made which will be free upon application. Mr. Pastor and Mr. Superintendent, get your boys to attempt some home missionary dramatics. Send the results to us. July is the other home missionary month under the Sunday School Chart Plan. The material will be available not later than June 15th, and the general theme will be "The Community Church as an Americanization Center."

* * *

Rev. Frank E. Henry, General Missionary in Montana, is East for three weeks, taking appointments in Connecticut under the direction of the Woman's Home Missionary Union in that state. Rev. James M. Graham comes to Massachusetts the latter part of this month with a fascinating story of developments at Thorsby, Alabama. He will spend the entire time in the Bay State and may be had for appointments by communicating with Mrs. Mabel S. Badger, Secretary of The Massachusetts Woman's Home Missionary Association, 14 Beacon Street, Boston, Massachusetts.

* * *

The social service work at Ellis Island has been very definitely organized this past year, under the efficient and sympathetic leadership of Colonel Helen R. Bastedo, the Government Director of Social Service at the Island, and the general oversight of the General Committee of Immigrant Aid. One of the new things is a children's room, where the children now crowded in the detention rooms can have an hour a day of fresher air and relief from bad surroundings. Mrs. Cavicchia, one of our workers in the Brooklyn Italian Church, spends one day a week in this work for children at the Island.

SNOWY MOUNTAIN PARISH

By Rev. Elmer H. Johnson, Billings, Mont.

A SUDDEN attack of critical illness in a far-away place in Montana raised the cry for a doctor and precipitated a race with death. A young ranchman of Rothiemay swung into the saddle of the fastest horse in the stables and dug in his spurs. The faithful steed seemed to understand and put every ounce of his strength into the race. When the horse gave out, the rider secured another mount, and then another, and another — and made the ninety-six miles to Billings in six hours.

On the return trip, with the doctor in tow, he found three horses dead—his favorite among them. "Human life," said he, "is worth more than horse-flesh."

That is the measure of a young Montana man, and it is also indicative of the spirit of the people of the Snowy Mountain Parish, which at present includes Hedges, on the Great Northern Railroad; Nihill; Ross-ville; Rothiemay and Franklin. It takes seventy hours to "make the rounds."

For the past two seasons this parish has been served by Rev. H. Roy Phillippi, a student at Oberlin Seminary. A description of this field may be found in the Survey for 1920-21. An interesting article by Mr. Phillippi may also be found in the Home Missionary Society's section of THE AMERICAN MISSIONARY for October, 1920.

The "Larger Parish Plan" is

well established by experiments in various parts of the country. The Snowy Mountain Parish provides a large field for a man who is ambitious to do big things for the Kingdom and makes practicable a program of service that will appeal to the people in a sparsely-settled area sufficiently to persuade them to come long distances and in such numbers as will give our missionary a good audience.

Much missionary money has

been wasted, and many good men have been driven out of the ministry by trying to do the work in conventional ways under unconventional circumstances. If a missionary is sent fifty miles to keep an appointment and finds nobody

in attendance

the money spent on the trip is lost and the minister is worse than discouraged. How is it possible, therefore, not only to get the minister to the place of meeting but to get the audience there also?

The service car will take the minister to the preaching point, and the label, "Congregational Service Car," will do much toward leading the people to realize that something worth while is being done. When a moving picture outfit is added to the equipment of the service car, the number who attend is greatly increased. This has been found true in Star, North Carolina, in Collbran, Colorado, and in the

SNOWY MOUNTAIN PARISH

Organized Churches

Hedges, membership	11
Rothiemay, membership	22
Franklin, membership	11
Nihill, membership	10
(Clara, reported well organized.)	
(Tuffley, reported well organized.)	

Snowy Mountain Parish is a real Congregational field. When Clara and Tuffley are turned over to us we will be the only denomination in this whole area.

If YOU traveled 110 miles, and could see 100 miles and more beyond your farthest out, and realize that there were families in every valley - and not a MINISTER of the GOSPEL for them, YOU TOO would lift your arm in benediction - being alone your missionary had to pull the string with his other hand to get the picture.

On the divide between Bear Skull and Baking Powder Creeks.



Powder River Parish, Montana. When it is possible for the pastor to announce church services and movies, there is a combined appeal. The mother, interested in religious work, will come for the church services, while the movies will appeal to members of the family who may not be responsive to the summons to the church ser-

vice. The result is that all go and all stay, which gives the pastor a chance to "sell" the great idea of the Kingdom of God to them. Even when specifically religious films are not used, is it not a service rendered to God to break the monotony of life many miles from the railroad, especially for the women and children? About five hundred dollars will provide a



portable movie, a generator that will develop the necessary electric current, and the attachments which will enable the operator to run the generator with the automobile engine.

In addition to the preaching places already developed, we have made an arrangement with the Presbyterians, under the plan proposed by the Home Missions Council, for the exchange of certain fields, so Clara and Tuffley are likely to be added to our work. This will probably result in Hedges becoming a separate

from failure after failure; the "Rothiemay Flat" had crops which ranged from fair to good. The past season, when other sections produced good crops, the rains failed at the crucial time, and a very fine promise resulted in disaster.

Had it not been for this failure a fine church building would have been erected at Rothiemay by this time.

There are now organized churches at Franklin, Hedges, Nihill and Rothiemay. There is also an organized church at



field, while Franklin, Rothiemay, Tuffley, Emory and Clara make up the Snowy Mountain Parish.

The southern side of the Snowy Mountain is a much favored spot. It has the protection against the wintry winds afforded by the magnificent mountains and the warmth of the sun, and at the same time the perpetual snow insures cool nights in the heat of summer. The section is a favored one, agriculturally, but the past season, as it happens, was a near failure. In years when other parts of the state were suffering

Clara, and the people have raised some money toward a building project. There is a church organization at Tuffley, and when the work at this point and at Clara is turned over to us according to the Home Missions Council plan, we shall have a united field. This will make it possible for us to go forward and put in our best efforts for the success of this great parish. Get us a man, a Ford, and, if possible, five hundred dollars for a movie outfit, and we will make glad this whole countryside.

AN HEROIC DEMONSTRATION OF FAITH

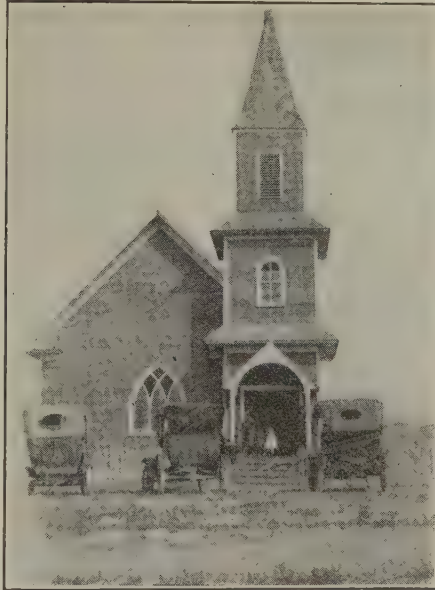
By Rev. Henry Hoersch, Yale, Ida.

IN the December number of THE AMERICAN MISSIONARY an appeal was made to the churches of the denomination for aid in the way of shoes and clothing for a number of the people in this great parish who have, during the past four years, been experiencing the losses which crop failure after crop failure have entailed. We have rejoiced in the wonderful response. Eleven churches and several individuals responded most generously. Thirteen boxes and two bundles of clothing were received, and two boxes and two bundles are now on the way. We are well supplied and have a few basketsful remaining over. I shall not try to express our gratitude and appreciation of this assistance in words, but we have dedicated ourselves, at a special prayer meeting, for a larger service to the Kingdom, in order to become more worthy of the help and sympathy of these good Christian friends. I cannot help thinking that if all our little home missionary churches were to receive the same attention and sympathy which ours has, there would be a wonderful uplift in all our home missionary work. It is such an inspiration to know that others are praying for you and are willing and ready to help. I am sure that if the large churches were to get acquainted with the

problems and difficulties which confront the smaller ones, there would be much greater cooperation. With this idea in view, I am going to try to introduce our church, its people, and its program to the readers of THE AMERICAN MISSIONARY.

During the month of January it

is our custom to have a series of what we call revival meetings. These meetings are held every night for two or three weeks. If possible, an outside minister is invited to participate in these services, and a special effort is made for a spiritual revival of the entire church and the winning of new converts. Both young and old attend. The minister preaches a short sermon, which is



CONGREGATIONAL CHURCH,
YALE, IDAHO

followed by short testimonies from persons present, after which the congregation unites in prayer, asking for an outpouring of God's spirit. We feel that this meeting always results in great blessing. As a result of these services last year, six girls between the ages of sixteen and eighteen, and four older people, confessed their faith in Christ as their Saviour. This year ten new members came into the church, and how inspiring it is to hear these young converts pray and give testimony of their spiritual experience!

A Sunday prayer meeting is

held in connection with our Christian Endeavor. It is the custom for the program committee to give out several Bible passages to different members to read. A live-



PASTOR AND CAR, AFTER FOUR YEARS OF SERVICE

ly discussion follows, after which both young and old unite in singing and prayer service.

As to social entertainments, we have a literary society which meets once a month during the winter season. The program consists of addresses, recitations, papers and debates. These programs are very instructive. Both old and young take part. Some of the subjects for debate have aroused much interest and I am giving them because of that fact: Resolved, "That Paul Was a More Christlike Man than Moses;" "That David

Was a Greater Man than Daniel;" "That the War Has Brought Us More Good than Evil;" "That Money Leads More Men to Ruin

than Alcohol;" "That a More Capable Sunday School Teacher Is Needed for the Primary Class than for the Seniors." Last spring we held several literary contests with other churches and won on both occasions.

Recently our young people have been enjoying what they call social evenings. These are usually held at the home of the pastor. As a rule, the evening is spent in playing games and at its close refreshments are served.

We hold an annual missionary festival. A special day is set aside by the church, and everyone who is able to work brings some money for missions. This is regarded as a thank offering for the harvest of his labors. At this festival the pastor of one of the other churches is invited to preach a special sermon on home and foreign missions. The date is announced several weeks before the meeting, so that everyone will have time to prepare for the collection. During the years of continued crop failures, some of the people, especially the boys and girls, earned their mission money by picking rocks on the state highway or hoeing beets in fields some thirty miles distant from their homes. The result is that often we raise about three times the amount of our appor-



EARNING THE MONEY FOR MISSIONS

tionment for missions. It is our aim to reach a point where all shall give the tenth of their yearly income for missionary causes.

Because of the crop failures in the last four years, some fifteen of our families had to leave in order to earn a living elsewhere. We are hoping for a good crop next year, for there has been about three times the amount of winter moisture this season that we usu-

along without ours. I could not have traveled from thirty-five to forty-six miles every other Sunday without it, and by its assistance I have often preached at three different places on the same day. It was especially valuable during the influenza epidemic.



CHILDREN OF THE PARSONAGE

ally have. It is also our earnest belief that the prayers and good wishes of the people who are taking so much interest in us will bring real prosperity. At the present time, a large dam is under construction on Snake River, thirty miles from Yale. If this prospect is successful, all our land will be irrigated within a few years, and crop failures, with the suffering and misery which they entail, will be a thing of the past.

I wish it were possible to give an adequate idea of the value of the missionary car, which was donated to us four years ago, on condition that I remain four years in the service of the Society and on the same field. Cars are a great expense in these days of the high cost of living, but I do not see how it would be possible for us to get

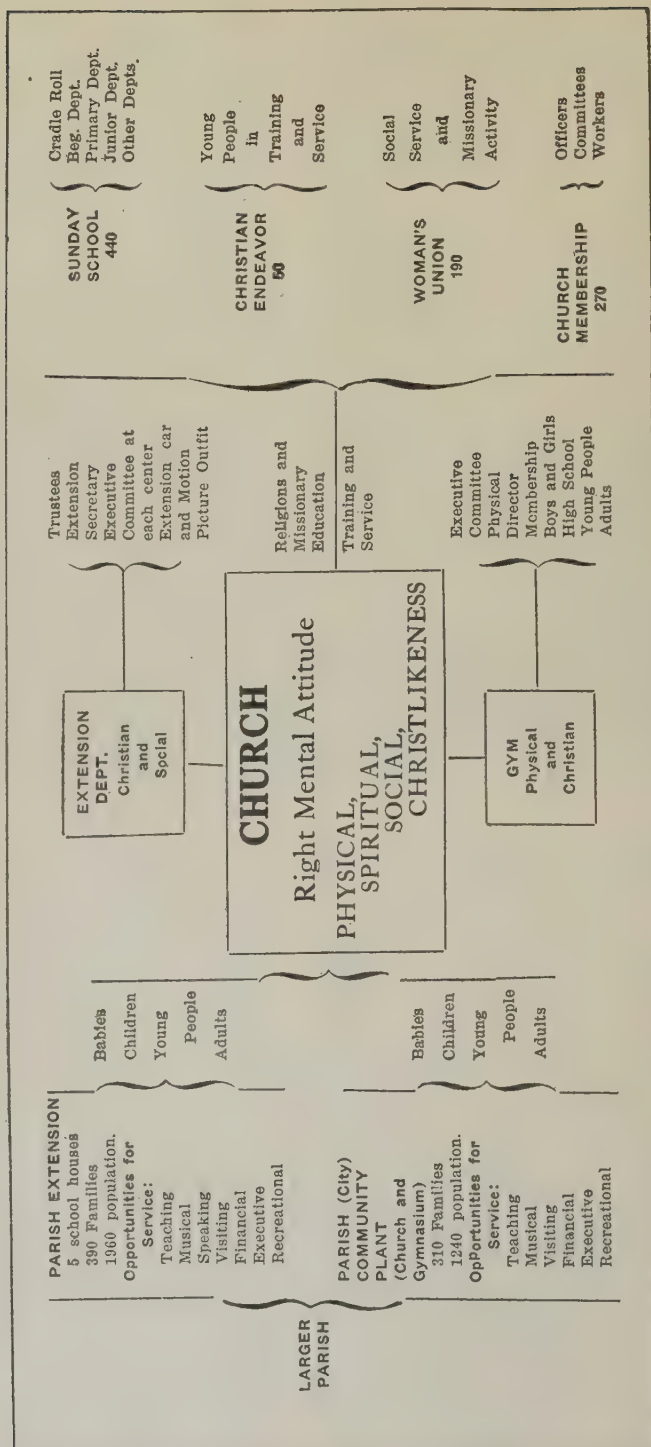
How often it was pressed into service when a doctor was needed, and the nearest physician is thirty miles away. We even carried patients who were very ill to his office. I verily believe it was the means of saving the lives of two persons who were most seriously ill. Then, too, our nearest trading point is thirty miles away, and how helpful the car has been in carrying groceries and other necessities these thirty miles, I cannot begin to say. Above all, the blessed idea of being in possession of a car which was donated with the understanding that it was to be used in the service of God stands out. May God abundantly bless the donor for his loving sacrifice for the good of this far-away home missionary field. Its value cannot be overestimated.

UNION CONGREGATIONAL CHURCH

Montrose, Colorado

Larger Parish Survey and Program

PARISH MOTTO: "Every one a fair chance at all good things"



ISAAC CASSEL, Minister

ERNEST DAVIES, Extension Secretary.

HARRY A. SPENCER, Physical Director.

THE LARGER PARISH PLAN IN ACTION

By Rev. Isaac Cassel, Montrose, Colo.

THE entire program outlined for the work in the Montrose Larger Parish is coming along in a gratifying way. The response along financial lines has been particularly encouraging, considering the present business depression which is being felt in all parts of the country.

While the character of the work does not permit the tabulating of large results as rapidly as was hoped and expected, we are certain that in the long run they will be all that could be desired. For example, since the extension work at Coal Creek was begun last spring, several families have been driving the nine miles between that place and Montrose in order to attend Sunday School and church. Of one family of six, four members, including the father and mother, have united with the church, and when the pledge card for current expenses was turned in, the father signed up for seventy-five cents per week for those expenses and twenty-five cents for benevolences. We are working in the expectation of interesting a great many of the country people in the church and in the hope that they may become closely identified with it.

It is hardly possible to express our great appreciation and thanks for the lift on our expense account given by the Home Missionary Society. It is our hope that this assistance may be continued for a few months. The difficulty we experienced last spring in securing a man for the church extension work put something of a damper on the whole proposition. The fact that two men were called who ultimately decided that they could not undertake the work was somewhat disturbing. We are recovering very rapidly, however.

Mr. Davies, the new Extension Secretary, is not an ordained man, but he has for years been very active in church and Sunday School work and was anxious to get into some form of social service endeavor. So far he has done splendid work. Let us have a year or two of such assistance as he can give, and we shall be able to set up a program that will make Congregationalists glad to have had a share in aiding this enterprise—one they may well be proud of.

Mr. Davies and Mr. Spencer, our Physical Director, are working out an organized play program at the schools on our circuit. They try to reach every school about once in two weeks for the noon hour. Mr. Spencer takes charge of the girls' play hour, while Mr. Davies looks after the boys. An especially good time was enjoyed on one occasion when a fine fall of snow made the ground ideal for "Fox and Geese" and "Deer and Hound," both games well fitted for both boys and girls. This work is being received with great enthusiasm by both teachers and children. On Saturday afternoons there are two hours set aside for the use of the "gym" by the folks from the circuit. Usually there is a good attendance.

His work with the Christian Endeavor Society has also been highly satisfactory. A membership contest was started, an auto race from Montrose to Salida, and this has put the young people on their mettle. Recently, a Christian Endeavor orchestra, consisting of six or seven musicians, appeared. This is something we have long hoped to see, for where there is an orchestra to lead the music, there is apt to be real life in the meeting.

A SUMMER IN THE WOODS

By J. Harold Du Bois, Union Theological Seminary, New York City
(Concluded)

WHAT is the church doing to serve the serious situation which prevails in the logging camps? Very little. Judging from his experiences of the past summer, the writer is inclined to think that, so far as the sympathetic attention which the logger is receiving from the church is concerned, he might be in the wilds of darkest Africa rather than in the woods of the Pacific Northwest. Many heathen in foreign lands are greater objects of the church's concern than are the men in our own logging camps. There is not a church of any kind within miles of any of the camps, and the few sky pilots employed by the various home boards are given such extensive fields that often they find it impossible to visit a single camp more frequently than once in two or three months. For instance, there was not a single religious service held in the writer's camp during the ten weeks he was there. Such infrequent visits prevent the sky pilots from entering into those intimate relationships with the men of the camps which are absolutely essential to effective work. In many cases it is simply because the logger does not know his man that he concludes he is a preacher of the gospel of "pie in the sky when you die," and consequently refuses to listen to what the sky pilot has to say on the rare occasions on which he does visit the camp.

Nor is the church doing much in the way of reaching the logger outside of the camps. A considerable portion of the average logger's time is spent in the city, where he has little to do except loaf, and is, therefore, a particularly suscep-

ble prey to evil temptations of various kinds. Nevertheless, the church, for the most part, is overlooking this splendid opportunity to be of real service to the logger. A few loggers are reached by the Salvation Army, the Pentecostal Mission, and other religious organizations of this type which make a practice of holding street meetings; but into a regular church a logger scarcely ever finds his way. He receives plenty of luring invitations to the haunts of sin, but few successful invitations to the house of God.

Of course, the logger himself is not at all inclined to complain about this lack of attention on the part of the church. His contempt for the church is at least as great as the church's neglect of him. He sometimes has considerable respect for what he holds to be true religion and real admiration for the teachings of Jesus or even some contemporary religious leader; but for organized Christianity he seldom has anything except suspicion and disdain.

In the writer's opinion the church's duty toward the logger is the same as its duty toward all men everywhere. Broadly speaking, its obligation is dual. It is obliged, first of all, to preach to the logger the Christian gospel of both personal and social salvation, and secondly, to practice this gospel in all of its relationships with the logger. It should be a teacher, but it should also serve in practical ways.

It seems difficult to derive and maintain a gospel in which both the personal and social emphases have their proper place. It is so easy to allow one of these emphases to gain the ascendancy over the

other. In liberal circles, today, for example, there is a particular danger lest the social may be emphasized to the exclusion of the personal. But if the church is to make its full contribution to the needs of the logger, it is the writer's experience that it must go to him with both of these emphases. To preach a strictly personal gospel to the class-conscious wobbly would be to fill him with disgust for the gospel. To preach a strictly social gospel to the average logger would be untimely and inappropriate. He must be converted into a better man before the attempt is made to present to him a vision of a better world. When, on the other hand, he is ready for this vision of a better world, it would be foolish to insist upon him confining his gaze to the personal ideal. Of course, the two emphases are closely related, and must always be present in some form of combination. The variation is only one of relative emphasis in preaching. In the mind of the preacher, both emphases must be of equal importance.

It seems, however, that owing to the great antagonism of the logger to the church, this preaching function must, for the time being at least, be subordinated to the serving function. It is through performing little practical services for the logger that the church best destroys this antagonism and prepares the way for its greater services. Providing the camps with plenty of good books and magazines, for instance, would help pave the way to a more sympathetic relationship. It would also help greatly if the sky pilot has the time and means to arrange for little concerts and entertainments as well as religious services in the camps. A phonograph, with some good records, would undoubtedly be greatly appreciated by the men. There is a great need for the de-

velopment of athletics in the camps. A sky pilot who is able to give some attention to this side of the life of the men, providing the necessary equipment and arranging competitions within the camps, as well as athletic leagues between the various camps, would soon wake up to find himself the idol of the men, and they would soon be ready to listen at any time to his serious words of counsel. It is the writer's opinion that unless the sky pilot has time for these little practical services and this close personal contact, his work in the logging camps will be of little avail.

It must, of course, be remembered that the churches are not free to do as they please in the camps. The camps are privately owned, and the owners are quite particular as to the type of religious work which is done in them. If the sky pilot should be inclined to sympathize too greatly with the feelings, ideals and demands of the logger, he would probably be frowned upon by the employer. But rather than for the churches to decline to preach the gospel that it should preach and do the work it should do, the writer would be in favor of transferring the seat of religious operations from the camps to the neighboring cities. In these cities the church would be free to provide forums for the men, or, better still, institutes much like those that are now provided in many ports this season. In connection with these institutes, there might well be a hotel, a restaurant, a gymnasium and swimming pool, games, rooms, etc., as well as an assembly hall and chapel. In such an institution, in fact, all phases of the life of the logger might well receive careful attention; but above all else the institution would serve as the loggers' church. There he would be brought under the powerful influence of the

personality of Jesus Christ and led to accept Him as his example and personal saviour. There he would be taught the full meaning of his own wild demands for justice, freedom and equality, and enlisted in the service of the greatest cause on earth, the Kingdom of God, Christianity's social ideal.

Never will the writer forget the summer of the year 1920, for he realizes the immense amount of personal good which the ten weeks in the logging camps of the Northwest has already done him, and he now lives only to help make real the still greater social good which the experience has made possible.

* * *

A LITERARY CONTEST

DO YOU who read THE AMERICAN MISSIONARY want to advance home missions and yourself at the same time? If so, read on.

The Publication Department of this Society is looking for home missionary stories appropriate for publication in this magazine, but more particularly in leaflet form for distribution among the churches. We are seeking stories either grounded in fact or the product of the imagination, if the latter is true to the tradition and spirit of the Society, calculated to stimulate interest in the home missionary program and to secure devotion of life and gifts for the same.

The stories may properly deal with any phrase of our work—frontier, rural, urban, immigrant. On application, literature will be furnished from which to secure the ground work for such narrative. The stories should not exceed 1,500 words in length, must be submitted in typewritten form and should be addressed to the Story Contest, care of Rev. William S. Beard, The Congregational Home Missionary Society, Room 801, 287 Fourth Avenue, New York City.

A committee of three, consisting of Rev. Charles S. Richards, D. D., Mrs. F. W. Wilcox, and Rev. Herbert W. Gates, D. D., will pass upon the merits of these stories. To all whose stories are accepted and used a fee of five dollars will be awarded.

These tales may be illustrated, if desired, and in that case photographs should accompany the manuscript. Photographs must be sharp and clear and calculated to reproduce well.

All stories must have the author's name accompanying the article, but a nom-de-plume may be used in the printing, if the author desires. A stamped envelope will insure the return of the manuscript if it is not accepted.

The contest closes August 1, 1921.

* * *

God has never promised to screen us from suffering in this world, and a prayer might be a very selfish prayer which asks to be spared the Cross. But suffering rightly borne lifts us nearer God, and makes us humbler, wiser, and nobler. It need not even deprive us of our peace.

—Rev. Raymond Calkins.

C. H. M. S. VERSUS H. C. L.

(EDITOR'S NOTE.—Many readers of THE AMERICAN MISSIONARY have become familiar with the service, entitled "Serving the Rural Community," prepared by this Society for use in the Sunday Schools during January, 1921, in connection with the Chart Plan for the Church Schools of the denomination. At South Congregational Church, Concord, New Hampshire, the superintendent of the Sunday School, Mr. Edward A. Dame, and the Missionary Superintendent, Miss Mary Jenness, decided to put the material into the hands of a group of boys between the ages of fifteen and sixteen. The young folks liked the general idea of the service, but thought there was too little action. They proved to be constructive critics, as boys always are. We, who foolishly thought we had submitted something worth while, after we had seen the work of these boys, were conscious of rapidly developing senility. The play will be issued in pamphlet form and may be had free upon application.

We suspect that we shall be able to submit similar offerings to our readers when other schools try their hand at this sort of literary work. July is the next Home Missionary Society month, and the general theme will be "The Community Church as a Center of Americanization.")

CHARACTERS

Mr. C. H. M. S.

Mr. Montana

Mr. South Dakota

Mr. H. C. L.

STAGE SETTING

A table on which is placed a pasteboard model of a church as much like the Collbran Church before the erection of the Community House as possible.

ENTER MR. C. H. M. S.

Heavily laden. Carries a suitcase and a small moving picture machine under one arm labeled C. H. M. S., and a toy piano under the other. He drops his baggage in the center of the stage and draws a long breath.

MR. C. H. M. S.: Well, here I am, at Collbran, Colorado! That was some long trip from New York, but I've got important business here. Now I must get busy and make this a model rural center. Here is my first job—to build a Community house for these people. Guess I'll put it alongside the church.

Opens the suitcase so that the side labeled C. H. M. S. stands up against the leg of the table and is plainly seen throughout the address. Takes from it a pasteboard model of the Collbran Community House, and sets it on the table beside the church. Takes out other articles, holding each up admiringly, and then arranging them at the front of the stage. As he begins, enter from opposite sides Mr. Montana and Mr. South Dakota, wearing gray shirts, red ties and cowboy hats. They listen in the background.

MR. C. H. M. S.: Here's a piano for the church hymns, and some Victrola records for their Community House. Wish my Victrola had come, but it's on the way. Now for the young folks! (*Montana and South Dakota edge forward.*) For the boys' gym, these Indian clubs! And for their sisters a cooking outfit for a domestic science class! (*Boy Scouts camping outfit or big saucepan.*) Let's start the library with these! (*Exhibits two or three books with gay picture covers. Montana comes nearer.*)

What's the matter with this portable electric moving picture machine for their entertainments? The people in Little Creek, Eagleite, Plateau City, and all the other little towns around here will appreciate this. Why, would you believe it—the children, and most of the grown folks, have never seen a movie?

Three cheers for my last gift! (*Holds up a toy auto.*) It will make a fine service car to bring people in to church from the places farthest out—Georgia and Clover and Minosa and Meadows and—

why, hello, who's here? (*Montana and South Dakota have come closer and Montana's hand is outstretched toward the car.*)

MR. MONTANA: Howdy, Mr. C. H. M. S.: I heered you wuz goin' to come to this burg, and I'se come close on nine hundred miles to see yer. I wants ter know why there ain't none of this in Montana. Me and my family's Congregationalists too, or we useter be. But where we lives there ain't no church for a section three thousand miles square, though there's five thousand of us a-ranchin' it up there. We don't have nothin'—no books, no music, no gym, no high school. And a-course a feller that lives a hundred miles from a railroad station don't git ter see no movies. What chanct have I got ter be an all-round feller? Can't you help me, mister? We kin pay somethin', but we ain't got nobody to start things.

MR. C. H. M. S.: I know all about that, my boy. All through the West there are thousands of sections just like yours. Maybe later on—

MR. SOUTH DAKOTA: (*interrupting jealously*): Us in South Dakota needs you just as much as them folks does. Church! Dunno's as I know what a church is. Oncet, a long time ago, my father took us all across the river to a church service, an' my mother said it was the first one she'd knowed of fer twenty years. There was a school part in the afternoon, and us fellers liked it fine, but I ain't never heered of one comin' my way since. We wuz Congregationalists once, too, but how's we goin' ter be anything now? Gets me why yer a-doin' all this for Collbran. They ain't no smarter'n we be, nor they ain't got so much money neither. We could help you some, same as him, if yer'd just start us a-goin'!

MR. C. H. M. S. (*soberly*): Well, you see, Collbran asked us first,

and we took them on special terms, demonstration center, model country parish, and all that. They've raised ten thousand dollars for this Community House themselves, you know. (The boys look at each other and whistle in astonishment.) If you'd raise some money and then ask me, why, maybe—later on—I might. But not yet. Old H. C. L. won't let me just now.

ENTER H. C. L.

Wearing black choir gown, with black mask over his face, and a heavy veil covering his head and shoulders.

MR. H. C. L.: (*Grabs the Indian clubs and starts to run off the stage with them*). You can't have luxuries like these. Costs too much to run 'em. The boys pursue him and bring the clubs back. (*Enraged he shouts at C. H. M. S.*):

Well, anyhow, I've cut down your workers by nearly three hundred since 1916. You've only fourteen hundred left, and I'll have some of them if you don't look out. I've destroyed five hundred and forty-four of your churches, and that's why your membership has fallen off by more than sixteen thousand. You can't afford to be having luxuries like a Community House when I've made away with more than thirty-two thousand of your Sunday School members. You'd better be trying to get them back first. You couldn't afford to keep up the schools, you know, so I've gone off with the children. And your ministers! I've taken half their salaries since the war, and you've lost fifty of your best men. Aren't you afraid of me? You'd better be.

MR. C. H. M. S.: (*standing up to him manfully*): No, I'm not! I'm not! I'm not going to stop working because of a thief like you. There are better times coming, and you're going to be beaten and beaten hard, old H. C. L. Why, this very year, if only my Congregational friends will raise their apportion-

ment, I can catch up and go ahead, too. Just watch me get back all you stole from me! And then, I'll help Mr. Montana and Mr. South Dakota, too.

MONTANA AND SOUTH DAKOTA (together): Sure, that's all right, Mr. C. H. M. S. We'll wait for yer. We'll stand by yer.

Mr. C. H. M. S.: Thank you! And I'll plan out a lot more "Larger Parishes" like this one at Coll-

bran. You leave it to our Congregational Church Schools!

At this the other boys belonging in the class come from the audience on both sides of the stage, shouting:

YOU CAN COUNT ON OUR (name of school) CONGREGATIONAL CHURCH SCHOOL!

They chase H. C. L. off the stage. Then they pack Mr. C. H. M. S.'s suitcase. Montana takes the piano, South Dakota the suitcase, and they march C. H. M. S. in triumph down into the audience.

* * *

STEREOPTICONS FOR SALE AT REMARKABLY LOW PRICES

DURING the past two years a great many inquiries have come to this Society as to where churches desiring to purchase stereopticons but unable to pay the regular prices asked by the manufacturers might procure a machine at a reasonable cost. Accordingly we are very glad to announce that we have taken over thirteen stereopticons from the Inter-church World Movement, which we will dispose of to churches wishing to make such a purchase at little more than half price.

Number 1 is a Spencer Delineascope "Model O." This instrument is regularly supplied with the 400-watt, 110-volt stereopticon bulb, with Mogul base. It is also equipped with the patented Spencer Transposer. The use of this device leaves no interval of darkness during the change of pictures. The regular price is seventy dollars. We can furnish it, new, with carrying case, for thirty-five dollars, plus the cost of transportation. Seven machines of this type are on hand.

Number 2 is a Bausch & Lomb "Model C" Balopticon. Electric light is the illuminant of this machine, a gas-filled Mazda lamp being used. The list price with curtain, is one hundred dollars. We are able to furnish it for fifty-two dollars and fifty cents. These Bausch & Lomb instruments are not equipped with carrying cases, but will be shipped securely packed in wooden boxes. The machine includes a screen without extra cost. Six of these stereopticons are available.

Thirteen of these machines were all we could secure. The first thirteen orders will get them.

* * *

Iowa is no longer strictly home missionary territory. We have churches receiving missionary aid, and probably will continue to have for many years to come; but the number of such dependent churches is likely to decrease year by year. Twenty years ago we had about one hundred aided fields; ten years ago sixty-five; this last year about twenty-five.—Rev. P. Adelstein Johnson.

A CRISIS IN THE WORK IN A MILL TOWN

By Rev. James K. Higginbotham, Albemarle, N. C.

IT IS now seven years since I came to Albemarle and took up work among the people who labor in the cotton mills of the city. I have come to know them well and have learned to love them. At the present time financial conditions are hard and, of course, they are effecting our church work. The people are working half time and it is almost impossible for them to pay their bills. It is a number of months since they began this short time work, and it is not to be expected that there is money to meet church expenses or to maintain church affairs. At the end of the year there was a small surplus in the Sunday School treasury, but we were obliged to use it to pay last bills on the pastor's salary and the remainder was owing to the janitor. There are members of the congregation who are having great difficulty in meeting bills for household expenses, and we are really facing a hard problem.

The services are well attended and there are many faithful and loyal people in the congregation. The Sunday School enrolment for the first Sunday in the year was one hundred and twenty-four. Many times the audiences tax the capacity of the church building at the regular services, and on special occasions we cannot accommodate the people at all. There was

an attendance of more than a hundred at the first prayer meeting in the new year.

I have a large Bible class which meets every Sunday morning in connection with the Sunday School. I have found it profitable to maintain a cottage prayer meeting in the homes on Sunday afternoons. It might seem remarkable, but for sixteen Sundays we did not meet twice in the same house. This means a great deal for the pastor and the work. Many times it is impossible for the people who attend all to crowd into one room. It has often been suggested to me that I should rest on Sunday afternoons and prepare for the evening service, but I cannot bring myself to do it. I have been in the active ministry for more than twenty years, and a full Sunday program has become part of my pastoral life. In fact, I enjoy it. There is no limit to the work in such a field as this, and it is a pleasure to minister to a people who love to hear the simple gospel story. The church has asked me to remain here another year, and I hope the way may be made clear for me to do so. Readers of THE AMERICAN MISSIONARY, will you not pray that these people may have an opportunity to return to their normal manner of living and that they may continue to have the ministrations of the church?

* * *

Last year the Norwegian Church at Maple Valley, Wisconsin, decided to be English-speaking for the community, and one Norwegian service a month suffices. Its pastor, although a Norwegian, serves two other English-speaking churches and has just organized a third. In addition he cares for a preaching station with a Sunday School. More than fifty miles lie between the two extremes of his parish. Fortunately for him and for his work, the Home Missionary Society has furnished him a Ford.

—*Superintendent Grauer.*

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

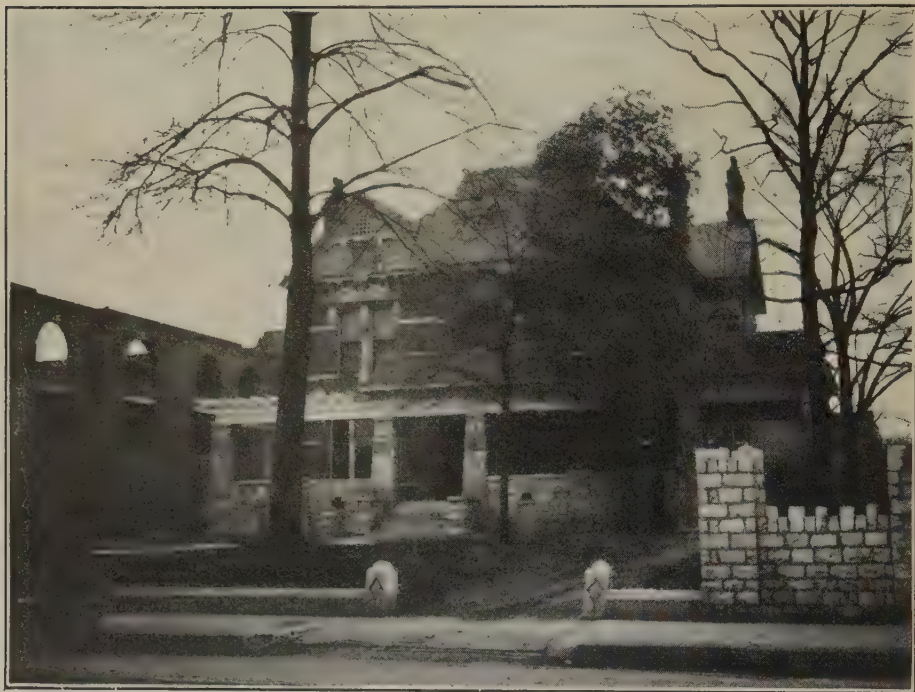
MONTHLY COMPARATIVE STATEMENT

1921		GIFTS FROM THE LIVING					Legacies and Matur- ed Condi- tional Gifts
		Contribu- tions	From State Societies	Total	Paid State Societies	Net Avail- able for Nat'l Work	
FOR THE MONTH OF FEBRUARY	Last Year.....	9,174.51	7,270.52	16,445.03	7,726.91	8,718.12	8,156.63
	Present Year...	12,024.32	6,508.96	18,533.28	9,028.04	9,505.24	9,736.35
	Increase.....	2,849.81		2,088.25	1,301.13	787.12	1,579.72
	Decrease.....		761.56				
FOR ELEVEN MONTHS FROM APRIL 1	Last Year.....	118,446.64	49,665.61	168,112.25	86,120.89	131,991.36	109,563.12
	Present Year...	132,822.05	53,741.53	186,563.58	42,214.24	144,349.34	84,713.48
	Increase.....	14,375.41	4,075.92	18,451.33	6,093.35	12,357.98	
	Decrease.....						24,849.64
Cong'l World Movement Funds To Jan. 1, 1921.....				122,549.37	79,679.76	42,869.61	

THIS month registers a necessary change in the method of reporting. From now on the C. W. M. contributions are merged with the regular receipts because they are so merged in the returns of many of the churches, making a fair distinction impossible. Until the end of the fiscal year the footnote will contain the present statement with such minor changes as designated contributions and adjustments make necessary. It will be seen that including the C. W. M., the "net available" in February shows an increase of only nine per cent. Doubtless much larger gains will appear as the year goes on. If such should not be the case the Society will be compelled to make still further radical cuts in its work. We must not forget that nine per cent of increase in contributions means but four-fifths per cent of increase in resources, since fully one-half of the income is from sources which show no gain; that is, legacies, endowments, etc. By the same token, when we add the C. W. M. funds there appears a net gain of \$55,277.19, or forty-two per cent increase, but a gain of only twenty-one per cent in the available money. That increase will not allow the Society to retrieve the losses of recent years nor to hold its own under present high prices.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amount to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury.

THE AMERICAN MISSIONARY ASSOCIATION



HOME AND OFFICE OF NEGRO UNDERTAKER, MEMPHIS, TENN.

OTHER PICTURES

Secretary George Luther Cady

It is the very least of my intentions to dispute with the author of "Plantation Pictures" in the February *Atlantic Monthly*. The article is undoubtedly accurate and therefore is splendid propaganda for the cause of Negro education. I have just returned from a trip through the South and have seen that side of the life of Mississippi and no words can exaggerate the ignorance, the shiftlessness, the poverty or even the hopelessness of a very large number of that much sinned-against race as one finds it in the back regions. Whether I traveled that rolling country, where one of my friends says "De lan is so pore, you can't raise a fuss on it," into the Delta, enriched by ages of inundations of the Father of Waters, the story is much the same. But there is another side to that—given that labor shall be kept in peonage with economic dependence worse than slavery; compelled to raise cotton and yet more cotton and refused the opportunity of even raising garden stuff for the family and if the bottom drops out of cotton, stripped by the landlord of every bit of the product of the year's toil for rent and as one of them said: "Me with seven head o'nigger to feed in mah



STATE FARM DEMONSTRATORS, BRICKS, N. C.

home," at the mercy of the store which knows full well how to keep the balance always on the safe side—it is that kind of land slavery which has been at the bottom of more than one desperate revolution.

But there is another series of pictures which have flashed before my eyes in recent trips consuming five thousand miles of journeying through city and country. "Plantation Pictures" is splendid propaganda provided only that too eager folk will not jump from the particular to the general. It is too sadly true as one of their best leaders remarked to me "When a white man commits a crime, the individual alone is held responsible, but when one of my race sins, the whole race is condemned," and so it is with shiftlessness and ignorance, but it is true now as in the days of Edmund Burke that you can not indict a whole race.

In a few weeks I have looked into the faces of four thousand of the students gathered in our schools and everywhere they sing one of my favorite Spirituals,

We're climbing Jacob's ladder,
Soldiers of the Cross,
Every round goes higher and higher,
Soldiers of the Cross.

and you cannot move among them with eyes open without knowing that they are a climbing race. Today there has emerged a very large and a very respectable minority which is thrifty, industrious, forward-looking, hopeful and determined.

In Mobile, I sat in a room with a small group of colored men whose language was that of culture, whose ambitions for themselves and their race thrilled with idealism—they were physicians, dentists, lawyers,



"BRUNSWICK STEW," FARMERS' CONFERENCE, BRICKS, N. C.

teachers, business men. They were also men of property and one of them was rated as being worth not less than a quarter of a million and probably much more. These were the men who had raised eight thousand dollars among themselves and their white friends to keep Emerson Institute open for their children.

In New Orleans I looked into the faces of six hundred of as finely dressed, as well behaved, as vivacious (and under my breath I might add—much more attractive and respectful) as any white school I ever addressed. I then took a hurried trip among the colored business men of that city. I found one Insurance Company with a half a million income from premiums each year, the officers highly intelligent and the clerical force keen and alert—most of them graduates of Straight College as, by the way, are half the teachers of the colored schools in that city.

On Sunday morning we faced a jammed house filled with eager folk in Memphis and aside from the color of their faces it would be impossible to distinguish them from any other church which had become a real going concern. Outside of the church the automobiles were parked two deep all around the block and they were not all Henry Fords either, for now and then could be seen among them the aristocratic Twin Six Packard. The audience was composed largely of those who were graduates or had been profoundly influenced by LeMoyné Institute, and there were many teachers, principals of schools and professional men and women there and you instinctively felt forbidden to "talk down" to them. Your best was none too good. The next morning I went down to see the largest colored bank in the world

with \$1,000,000. in deposits and two long lines of people with their books in hand to roll the deposits still higher. I saw the homes of some of these men and they would do credit to any of our suburbs. With the present friendly feeling between the races, with the seeming willingness to provide gradually equal education for the races, and with this nucleus of strong enterprising groups of leaders, we may well anticipate here in Memphis a colored citizenship as far removed from those seen in "Plantation Pictures" as we are from the more than half savages who greeted Cæsar on the shores of Britain.

These are all city groups but had you been with me in Bricks, N. C., February 14th to 16th, at a Colored Farmers' Conference, you would have seen another Plantation Picture. Here were nearly five hundred tillers of the soil who had left their farms to go to school to the best teachers the Old North State could furnish. The lecturers were both white and black. There were thirteen of the colored Farm Demonstrators or the County Farm Agents who give their whole time to going about, suggesting, instructing on the individual farms and in these institutions. On the grounds of the Joseph K. Brick School—that noble gift of Mrs. Brick of Brooklyn—were parked perhaps a hundred automobiles. The Atlantic Coast Line stopped many of its trains at the near switch and long files of these visitors poured down the half mile road to the school. While the Conference was in session there were few outside talking politics or even neighborhood gossip where one can easily find a large share of our northern pastors at a State Conference. The sessions lasted not less than twelve hours a day. They were being taught the evils of the one crop habit, the evils of the store account habit, the virtues of the faithful cow and the hog and how to raise them and every conceivable progressive plan which a northern white Grange might find worth while was being shown by lecture and by chart followed by eager questions and experiences.

Here was an old man, born in slavery, who owns 575 acres of fine land and is worth perhaps \$75,000.00 or more—no single cotton crop for him for he had for years followed the advice of the farm agents—"Raise first, enough to feed your family and your stock, and then raise for the market." Now he is loaning his money to the farmer who still buys all his garden truck at the corner grocery. Here was a bright-eyed, energetic man of forty, who came to me asking the lease of enough land from the eleven hundred acres in the Brick farm on which to build a cottage where he might bring his family during school terms and have them educated—he had four hundred acres of land to his account. *Eighty-five per cent of those gathered here owned their own land.* No wonder that there rolled from them under the leadership of three hundred students such joyous music that left behind those sad, weird strains of slavery, "Go down and tell old Pharaoh to let my people go." The old and the new slavery for them had passed and perhaps not a little of it was due to the Farm Bureau whose praises they sang.

"Bad farming methods lie a-mouldering in the grave,
War'n't one of them worth a copper cent to save,
In the rank of progress, first will be the farmer brave,
Backed by the County Farm Bureau."

or

"Gone are the trees which bore no fruit at all,
I gather now and store from spring to fall,
Prune and spray my orchards as they grow
I hear my neighbors' voices calling
Farm Bureau."

And when the Conference task was ended 1500 gathered in and around the new dining hall that day for one of their famous barbecues. I surely will not need to tell you that you should have been there when you see the menu:

Barbecue of hog—300 pounds,
Egg bread—5 bushels of meal,
Baked sweet potatoes—20 bushels,
Coffee—40 gallons,
Brunswick stew—composed of
15 chickens,
10 lbs. salt pork,
25 lbs. crackers,
100 qts. canned tomatoes,
25 qts. canned corn,
25 qts. canned lima beans,
20 lbs. beef,
3 bushels potatoes,
15 lbs. cabbage,
1 peck onions,

This was cooked in a hundred gallon kettle out of doors for eight hours. Delicious? Well, the next time may "you-all" be there.

If I were asked what makes the difference between the Plantation Pictures of Mississippi and this picture of the colored farmer of North Carolina, I would answer in just one word "education." This Brick

School with a Fisk graduate by the name of Inborden as principal, has been the light of the surrounding counties for a radius of fifty miles. There is hardly a farm within that radius that Mr. Inborden has not visited, and where he has not argued, coaxed and demonstrated, and now he is just finishing his twenty-five years of service. Out from Brick School there have gone



OWNS 500 ACRES—FREE OF DEBT

boys and girls with new ideals and new methods of farm and home life. What one man and one school can do when it sets itself to the task is here proved. I said to more than one white man "We are proud of Brick and of Inborden," and his reply was quick, "Not more proud than we white people of Carolina are, sir."

It will doubtless be news to the writer of the article "Plantation

Pictures" as it will be to those others who read the *Atlantic Monthly*, who go to the Twentieth Century Club and still carry the Green Bag, that there are other schools besides Hampton and Tuskegee moulding the South, though not so prominently advertised, and we Congregationalists are responsible for thirty-three of them!



SALUDA SEMINARY FACULTY

THE "LAND OF THE SKY"

By F. M. Hollister, Principal Saluda Seminary, N. C.

We call this our beautiful mountain region, And so it is. Never before have I lived where the sky is so blue, and nowhere has it seemed so to envelop one, as here. It is not as though the sky settles down upon us as that we are lifted up into it. In some of the glorious days and the radiant starlit nights we seem to be dwelling in fairyland.

It may also be named the "Land of the Red Earth." In every direction the narrow red stripe across the landscape reveals a road, or a gash in the side of the mountain cut by the swift-flowing current of some rain-fed flood on its way to the valley. Everywhere the earth is red. The mountain

streams frequently run red as they are swollen by the spring freshet or the melting snows.

For the last week or so it has been the "Land of the Snow"—a foot or more of snow has covered our hills and roads and spread a mantle of glistening whiteness over the "bleeding" land.

So the tricolor of freedom has been unfurled against the background of pine and spruce, of holly and hemlock, mingling on every hand with the sombre brown of the oaks.

In the midst of such surroundings SALUDA SEMINARY has been for 30 years and more a wholesome and uplifting influence upon the people. The testimony of for-

mer students, of parents, and of lifelong residents is united as to the inspiration and impulse toward right living and clear thinking that the school has given. It is a record of which to be proud, an influence to be devoutly thankful for.

The task of the early days was to discover and educate children of all grades who had no chance if the seminary did not open the door of opportunity to them. The pupils came from far and near out of rude, bare homes on the mountains where no modern conveniences ever obtruded their softening influence. These cabins were usually the abode of poverty, not only the poverty of material things but the deeper poverty of spirit and outlook on life. The shy, eager, and open-minded children, clear-eyed and curious, thrilled the hearts of the consecrated men and women who were privileged to serve their Master in this fruitful field. What great reward there must have been in the quickened minds and regenerated hearts of the children whom they were privileged to gather about them.

But the oncoming flood of the new industrial life of the cotton mills began to creep up into these mountains engulfing the simple-minded people in its sordid depths. The millowners eager for gain, pushed their mills farther and farther into the heart of the hills in order to be near the supply of the children who were to be exploited. The strange and demoralizing life of the millworker began to exert its baneful and

deadening influence. The lure of the larger income drew the children into the mills and set an untimely limit to their natural desire for freedom and play in the open air and snatched them out of school when their minds were best fitted to be trained and developed, only the strongest of mind and clearest of vision among the parents withstood the temptation to put their children into the mills to be sources of income. Many of them yielded and by so doing, closed the door of hope and happiness to their children.

Still another element entered in to make the situation more deplorable for the children. The millowners and their friends were not slow to discover the attractiveness of this region for summer homes. Soon the red roads were resounding to the "honk" of the automobile bringing to the waiting cottages the city strangers seeking the freedom and invigoration of the hills and the mountain air. Their coming increased the demand for homes and land, for garden truck and labor. High prices were paid. More money brought more of the comforts and luxuries into the homes and dulled still more the desire for education. Contact with newcomers opened to the imagination new vistas into the great, fascinating world beyond. City ideals and customs and styles, automobiles and movies put new longings into the hearts of the boys and girls transforming them from simple normal children of the mountains to so-

phisticated young men and women of the age.

Now after fifteen or twenty years of training under these various civilizing (?) agencies, with the state taking over the elementary school work—doing it none too well as yet—many of the students come to the Seminary for their high school work poorly prepared and with little real desire for study. Their homes have been changed but not always improved by the increase of ready money. So the problem of Saluda Seminary to-day is very different from that which was so successfully dealt with in the early days. It must be met by the same faith and with equal earnestness and consecration, but the solution will be found only by the adoption of the latest methods that are bringing success in other places.

The students now are about on a level with the same grades elsewhere. Possibly they average a year or so older than in some sections where elementary schools have attained greater efficiency. But their dress, their interests, their ambitions are similar. Put them alongside a group of high school students from any state and it would be difficult to tell the difference, either by dress, or general appearance, or demeanor. Even the few who come from so-called "typical" mountain homes (one wonders if there are any such left) soon blossom out in dress and manner like the rest.

One may, indeed, go out into some of the cabins and find in a single family almost every phase

of life, from the aged grandmother sitting by the fireplace with her pipe or snuff stick, or it may be the mother to the young man of the world "back from the war" with the knowledge and experience acquired in the life of a soldier in foreign lands; the young woman who has learned the "ways of the world" from the occasional trip to the nearby big town or city, or at a boarding school which she has attended for a year or so, dressed in the latest style of low-cut dress, french heels and all the rest; down through the ranks of several younger brothers and sisters in various stages of development, barefoot, poorly clad and dirty, seemingly indifferent to the changes that are being wrought before their eyes, but who will grow up not shy, wild creatures of the mountains but just plain, unromantic, "average" American school boys and girls.

So Saluda Seminary faces an entirely different situation now than at the beginning. In the early days it was the only school in the region, children, older boys and girls, even young men and women came for miles eagerly seeking the education so freely offered. Now we share our work with a first class state high school at the county seat *thirteen miles away* and two other high schools of the second class in the county, besides several denominational schools similar to Saluda. Some of these latter schools are supported even more liberally than Saluda and have the added advantage of being surrounded by

churches from which their students naturally come.

Educators of the state are urging the establishing of high schools in every town. They are claiming that in five years North Carolina will have some of the best schools in the country. The people are awaking to the importance of education.

The Seminary as a High School is filling well an essential place in the community and the adjacent country. It is enshrined in the affections of many people. It provides for 50 boarders from various localities besides about 30 day pupils whose homes are in Saluda. If it is to continue to be the power it has been it must keep in the forefront in equipment and scholarship. There is a field here for years to come if we do the work that is demanded. In time increasing support should come from local sources. The prestige gained by thirty years of splendid service gives us a standing and a name that is not duplicated in this section and lays upon us the obligation of constant progress and development. The young people whom we are receiving are of a fine type. Some

are destined to be leaders. They will enter various professions and industries. The Seminary must send them forth ready to do a large and beneficial service in the communities to which they go. The task is vital and important, as was the earlier mission object which was so efficiently accomplished.

The task is to lead these fine-spirited young people out into higher ideals of scholarship and character, and to interpret Christianity in such a way as to inspire them to work for the building of a new Christian citizenship. It is to stimulate in them the ability and the firm purpose to think for themselves, to develop the power of self-direction in moral and spiritual life, and to cultivate a truly Christian spirit and attitude towards the pressing problems of their day. This can only be accomplished by creating about them an atmosphere of warm, sympathetic companionship, by holding the deepest respect for their personality, by showing them the finest Christian courtesy based upon a deep and sincere love for them, and by trusting the nobleness that is in them to rise to meet the challenge.

* * *

OBITUARY

Mrs. Martha Cassidy Chandler who will be gratefully remembered for her valued services of eleven years in Talladega College and part of the time

Preceptress of the young women died in Dexter, Iowa, February 8 last. The years at Talladega were filled with love and conscientious fidelity.

A SOUTHERN GREETING

NOT very many years ago—perhaps twenty—in a Southern city where the A. M. A. has had an excellent normal school for some forty years, the principal in attending one of the churches for white people—he himself being white, and a clergyman—was grieved when the other occupants of the pew into which he was shown immediately moved out. They were unwilling to remain in the same pew with a teacher of Negroes.

But the world is growing better at least in spots.

To-day in the same city the Superintendent of Education of larger vision and with Christian sympathy writes to the present

principal as follows:

"My dear Friend:

"I am writing to express to you my appreciation of the splendid work that you and your institution are doing for the colored people in our city and state. I am a great believer in giving the colored race the right kind of an education and a square deal. You and your school are doing this, and you are not only benefitting the colored race but in my opinion you are also helping the white people.

"I have talked with numbers of prominent men in this town about your institution, and in every instance they seem to have the same views on the subject that I have.

"I really consider that your school is an asset to the city of Greenwood and I take this occasion to assure you of my interest in and best wishes for the same."

* * *

FROM EL PASO, TEXAS

By Miss Jane McLiver.

IT is interesting to live near the border of Mexico and see the picturesque, craggy, towering mountains from our windows. The Good Will Settlement is only two or three blocks from the boundary line which is marked by a row of pretty poplar trees, barbed wire and stone pillars here and there. We enjoy a walk along the line with our Mexican girls and listen to them as they talk about Mexico and Juarez, a town just over the border, and when they will return there. When I went to step over the barbed wire, Juana grabbed me and said, "Don't! You'll be shot." To calm her fears, I did not, but later when calling on the people I stepped over and these women on whom I called

seemed to be as happy as those just living near their native country.

Our home seems to be in a suitable place to reach the multitudes. Many Mexicans are moving from other parts of the city to El Paso. A few faithful Congregational Christians, formerly of Chihuahua, bought their own homes and settled here four years ago. They rented a room and started a Sunday School and Christian Endeavor Society. Now this nucleus of forty or fifty persons must permeate this big Roman Catholic district that surrounds us and it must be through the children. The Mexicans have very large families and are anxious for their children to be educated, and make great sacrifices to keep

them in school. There are more than 600 scholars studying English in one night school only. There are many others who need instruction. One of our faithful mothers washed, ironed or did any kind of work to support and keep her six children in school when her husband was sick in the hospital for months. Such a competent young looking mother told me with pride when calling on her, "I am the mother of fourteen children," then showed me a photograph of her last three babies, triplets. One died since, and she sent for me. I went and read the Bible and prayed, though her father and mother are strong Roman Catholics. Her eldest daughter memorized the Christmas lesson in Luke and recited it at our Sunday evening Christmas service. I gave her the Gospel of Luke to study and she said, "Mother is crazy over it. She can understand it, but she can't understand the Bible."

The Mothers' Meeting is important, but not as important as the little school which we started a few weeks ago with a \$1.50 table and

twelve borrowed chairs, some crayons, box of paints and brushes and paper. Our sixteen children have outgrown the small room used for the school, and we will be glad when the adobe building is in condition to move there and is better equipped. The children are dear notwithstanding some are dirty, but they are not to blame for their houses are so cold. They have no fires except when cooking. One feels the cold here for the altitude is high.

Just to be Christian Americans is what the GOOD WILL SETTLEMENT is working for; then the life and homes will change. We can help through the kindergarten, our English classes, Mothers' meetings, entertainments, plays indoors and outdoors, socials for both Seniors and Juniors, sewing classes, music classes. Nursing and visiting are most essential in order to know the people and understand each other; and all religious services, Sunday School, Endeavor Societies and preaching. All who give are helping to make our Mexican neighbors Christian Americans.

* * *

WILL FAITH SAVE A SCHOOL

*By Principal Frederick J. Werking, Chandler Normal School—
Lexington, Ky.*

THE work which the A. M. A. has been conducting for more than fifty-five years among the Negroes of the South has from its beginning been greatly appreciated by them. To those who have attended these schools the A. M. A. has always been their best friend. Thousands of the most useful colored citizens of the Southland never attended any other schools. The education which they re-

ceived under the guidance of the Christian teachers which the Association has provided included the formation of habits which have enabled them to serve their generation well. All these facts are well known to every one who has followed the work through these years but they have come freshly to notice during the past few months, especially in those fields where the Association considered suspending work. This

article is written to convey in some measure the effect of such contemplated action in the case



of Chandler Normal School, Lexington, Ky.

When the news was first received to the effect that this school would be closed this year the colored population was stunned. It was a blow of a great calamity. Hardly anything could have made them feel more forsaken than to lose the school which for fifty-five years had led them in their progress. There are among these people numbers who had in its early history been among the first to attend a Christian school, then indeed the only one for them. Their children and their children's children had had or were

needs of the rising generation are. They know that their children and their neighbor's children need the same training that they received. They know that if they are to be judged by the white man's standards they must be trained to meet his requirements. They must begin as little children and "come up through" the school. While they have not reasoned the matter out as a psychologist would, yet they know from their own observation that training children or colts must if it is successfully conducted, be begun before they have formed undesirable habits. While they



covet for their children, college education yet they realize that it will have little value unless a sure foundation has been laid for upright character in the earlier years of school life. Here then is the calamity: The agency to which they have always entrusted this great task is about to be withdrawn. What can they do? Petition the Association to continue it? Upon second thought they ask, "Would it be possible for us to do something to assure its continuance?" And, when the Association has outlined the financial status, they reply: "God



having the advantages of that very school. They realize more than words can express what the

helping us we will undertake to raise the whole budget of the school this year." This means that they must secure from among themselves and their friends both North and South the sum of \$7,000. Their own resources are small but they plan to lay aside from the fruits of their toils something from week to week to carry out their purpose. Yes, it will mean that they must wear the old coat even yet longer and the shoes must have an extra patch. Perhaps they may not be able to secure the new clothing for their little ones that they had hoped to give them. For such needs they will turn to the second hand clothing which the school receives from Northern friends and they will give instead to provide for the proper education of their children. Any sacrifice that they can make, they feel will be well worth while, if only they can accomplish their purpose. This splendid spirit is not only found among the patrons and alumni of

the school but also among the students. In the two highest departments they have secured pledges from among their own number and their friends to the sum of \$1,000—a splendid showing. The A. M. A. cannot possibly realize what it means. The little people, however, equal their older brothers and sisters and their parents in their self-sacrificing spirit for they are giving up one cent of the nickel, which their parents give them each day for lunch, to save the school they love so much. It is only a "penny" a day but they are putting it into the Master's hands and trusting that He will do with it as He did with the loaves and fishes on the shores of Galilee. Their simple trust and that of all others who are interested in the school leads them to believe that God will put it into the hearts of enough of His followers to help so that this blessed work for the Master may continue to live.



THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of receipts for February and for the five months of the fiscal year to February 28th.

RECEIPTS FOR FEBRUARY

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	12,212.01	686.12	4,940.57	43.00		17,881.70	7,318.99	25,200.69	6,007.63	31,208.32
1921	9,758.40	1,203.77	1,950.32	77.62	8,251.97	21,242.08	8,297.04	29,539.12	12,374.71	41,913.83
Inc.	.....	517.65	.....	34.62	8,251.97	3,360.38	987.05	4,338.43	.....	10,705.51
Dec.	2,453.61	.....	2,990.25	.....	.....	.....	.....	.....	6,367.08	.....

RECEIPTS FIVE MONTHS TO FEBRUARY 28th

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	\$3,083.87	2,761.92	19,074.21	351.99	5.00	105,276.99	5,861.60	111,138.59	38,735.79	149,874.38
1921	95,312.49	2,564.57	20,645.19	455.11	74,913.37	193,890.73	7,596.14	201,486.87	37,771.74	239,258.61
Inc.	12,228.62	.....	1,570.98	103.12	74,908.37	88,613.74	1,734.54	90,348.28	964.05	89,384.23
Dec.	.....	197.35	.....	.....	.....	.....	.....	.....	.....	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	10,001.31	844.76	3,951.58	161.12	.....	14,958.77	19,870.30	34,829.07	.....	34,829.07
1921	1,619.98	934.38	5,005.75	63.00	.....	7,623.11	20,911.15	28,534.26	3,500.00	32,034.26
Inc.	.....	89.62	1,054.17	.....	.....	.....	1,040.85	.....	3,500.00	.....
Dec.	8,381.33	.....	.....	98.12	.....	7,335.66	.....	6,294.81	.....	2,794.81

SUMMARY OF RECEIPTS FIVE MONTHS TO FEBRUARY 28

RECEIPTS	1919-20	1920-21	Increase	Decrease
Available for Regular Appropriations.....	149,874.38	239,258.61	89,384.23	.....
Designated by Contributors for Special Objects....	34,829.07	32,034.26	.....	2,794.81
TOTAL RECEIPTS FIVE MONTHS.....	184,703.45	271,392.87	86,589.42	.....

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

April is here once more. And April is *Young People's Month* for the Congregational Church Building Society. The Sunday Schools all over the country, having completed their sixty-seventh "Sunday School Church" last year, will make their offerings for the completion of their sixty-eighth and sixty-ninth churches this year. Doubtless many Christian Endeavor Societies, also, will seize the opportunity in April to help needy churches to build their houses of worship.

* * *

Two churches of exceptional interest have been assigned to the Sunday Schools this year, toward which their contributions will go. They are in Beulah, North Dakota, and Aberdeen, Washington, one in the heart of the country and the other on the western edge of the continent. They will also help to complete a parsonage in Memphis, Michigan.

* * *

The Congregational World Movement is getting a good start in its second year. Already a good many churches report that they have gone "over the top," raising more than their apportionment. Others are preparing to match them by an Every Member Canvass this spring. It is hoped that every one of our 5,959 churches will count it a privilege and joy to share in this effort.

* * *

Central Church, Atlanta, has renovated its fine building, within and without, under the leadership of Dr. H. B. Harrison, who was in charge of the church while it awaited the coming of its new pastor, Rev. W. T. Stuchell. The redecoration of the auditorium has made it very attractive.

* * *

Central Falls, Rhode Island, has made additions and improvements to its church edifice at a cost of about \$10,000. The new equipment adds much to the usefulness of the building.

* * *

Chattanooga, First Church, has bought a parsonage that its pastor, Rev. W. L. Cash, may have a good home. Plans are being drawn, also, for a community or parish house.

* * *

Jacksonville, Illinois, has built a large addition to its house of worship to provide for educational and community service. This, with a new heating plant and the redecoration of the auditorium, has cost about \$50,000.

* * *

Champaign-Urbana, Illinois, dedicated the fine new edifice, which is the first unit of its church plant, during the week of February 20-27. Dr. James Robert Smith and Dr. R. W. Gammon were the preachers the first Sunday, and Dr. Ozora S. Davis the second Sunday. The evening of February 27 was devoted to a Fellowship service in which representatives of several denominations brought their greetings.



VESTED CHOIR, NAZARENE CONGREGATIONAL CHURCH, BROOKLYN, N. Y.

A VISION AND A TASK

By Henry Hugh Proctor, D. D.,

Pastor Nazarene Congregational Church, Brooklyn, N. Y.

I HAVE been frequently asked why I exchanged my Atlanta pastorate for the one in Brooklyn. My answer must lie in the Vision and Task of which I am now about to tell.

My race cannot be accused of being a shifting population, in view of the fact that the vast majority of them have remained in that section where they first arrived over three centuries ago (to be exact, the year before the Mayflower anchored at Plymouth). But there has been a gradual shifting northward and westward. Within the last five years this movement has been greatly accelerated by national and international social and economic conditions, so that within that time upwards of a million of my people have left the locality of their original habitation in this land. This movement is not bird-like, as was first imagined by some

(going north in the summer and returning south in the winter); on the other hand, the colored immigrant North has shown an unexpected capacity to stick. Indeed, there are such permanent elements in this movement that it is likely to increase rather than lessen. And we might as well adjust ourselves to the facts of the case. As a matter of fact, the Negro has begun to seek in earnest his self-realization in the American democracy.

Contrary to the popular conception, the progress of a people does not decrease their problems; rather it increases them. An entirely new set of problems has arisen in view of this movement. It has set the South thinking as it has never thought on this problem. The North, too, has become awakened to a new sense of opportunity. Problems of health, association, education, politics, economics, em-

ployment and business have set the Negro himself to thinking and planning as never before. The rolling stone is getting its rough edges knocked off.

The one compelling need of the Negro in this hour is an adequate church life. It is no reflection on the traditional churches of the race to say that they are inadequate to the task. Here and there is one girding itself for the task; but the exception proves the rule. In fact, one of the great handicaps of the colored race has been that it has

drifts northward, would it not be a good thing to stretch a chain of churches across the continent for their salvation? But this should not be after the pattern of the traditional church, either North or South, white or black.

Today the church at large is passing through a period of severe testing. The question is, can it endure. I do not believe it can, unless it adjusts itself to the conditions of the hour. The church of today must not only hold services; it must also render service. This



AT THE CHURCH DOOR

not had sufficient variety in denominational life. It needs a larger opportunity for self-expression than the Methodists and Baptists (God bless them!) can give. In many cases these churches are crying to the Congregationalists to come over and help them. This is particularly true in northern centers.

At this hour when the race is changing its habitation it is a good time to broaden its church life. The man looking for new things is ready for a change. As the race

is particularly true of the church that is going to shape and mold the colored people now drifting northward.

In New York City there are a quarter of a million colored people. Of that number only fifty thousand are in the churches. That leaves two hundred thousand outside of the church. The reason for this is not that the race has lost its spiritual longing, but that the church has not kept pace with the needs of this progressive people. Comparatively, they are progress-

ing more rapidly than the white people, and their churches must be more alive to changing conditions than churches for white people.

New York City is the center of the life of the American people. As goes New York so goes the nation politically, commercially, socially and religiously. This is, therefore, the place to build the first unit of a chain of churches across the continent that will function in the entire life of the Negro people. It is because of this that a

the overcrowded people of the race, we propose to provide housing facilities at reasonable rates, giving preference to families with children. Separate homes and model apartment houses will meet this need.

To promote the health of the race we propose to open an infirmary, for the purpose of supplying the whole colored community with nursing and medical aid.

To meet the economic needs of the race, we propose to build a nest of business enterprises (one of



DR. PROCTOR AND STAFF

vision has come to me to help in the building of a community center in Greater New York for my people. May I give you here the outline of the vision?

In addition to the customary church facilities, it is proposed to erect hard by a Parish House to make the work of the church continually effective.

To meet the social needs of the people, we propose to build a home for children, a home for young women and another for young men.

To meet the residential needs of

each kind needed by the race in the community), to put the whole scheme on a self-supporting basis.

Such a community center would be an asylum for the oppressed of the South, a patriotic center against the Bolshevistic efforts of agitators, and a fitting monument to the soldiers of the world war.

Despite the temptation to begin the task at the social end, we are beginning at the beginning—the religious end. Spirit precedes matter. Already a Building Committee is at work on plans for a mod-

ern church edifice to supplant the temporary structure in which we are now worshiping. The response to the ideal we have set forth has been surprising. Beginning with one hundred and fifty members we already have increased our numbers within a year to nearly five hundred, showing

the million dollars it shall have cost will be seen to be one of the best investments in the metropolis. Already men of means are considering erecting this building or that in our group. We are seeking others of like mind. Once the plant has been completed it will support itself. The new church edifice



PRESENT CHURCH, 1921

that colored people are not naturally Baptists and Methodists, only habitually so. The financial response has been equally surprising. The budget of ten thousand dollars for the first year for current expenses has been exceeded, and in addition a good big nest egg has been set aside for the building fund.

In the accomplishment of this task we shall need the co-operation of men and women of money. This we have been assured we shall have. When our task is completed

will be the first unit.

When ex-President Roosevelt visited my church in Atlanta he said to the large audience assembled, after inspecting the plant, that he hailed the day when churches of this type, that helped all the people of the community, should be planted throughout the land. What the First Church of Atlanta meant to the people of the Gate City and the South we would make the Nazarene Church Community Center mean to the metropolis and the nation.

* * *

Wauwatosa, Wisconsin, is rejoicing that its new colonial church, with the additional community building, is so near completion that it may soon be dedicated. The pews, the organ and some other equipment are still to be installed. The building will be a great ornament to the community, and its varied uses will promote the public welfare in ministering to social and recreational needs. It is a fine example of a dignified and attractive house of worship, with a well equipped Parish house as an integral part of the building.



FINNISH GOLGOTHA CHURCH, BROOKLYN, N. Y.

FINNISH GOLGOTHA CHURCH, BROOKLYN

MORE than 210,000 Finns are making their homes in America. This includes children born here after their parents have arrived. They would make a city as large as Denver. They are a very independent race and deeply resented the efforts of the late Czar to deprive their country of its liberty. They had no love of autocracy, and came to these shores for more freedom.

Half of them live in Michigan, Wisconsin and Minnesota, but there are large communities of them in New England and New York as well as the Pacific coast states.

Many of them are Lutherans, having belonged to the state church in their motherland. But we have twenty churches among them and their earnest piety and strong spirituality make them a welcome addition to our number.

More than fifty years ago Finnish sailors began to make their homes in New York. They were pioneers of an immigration movement which steadily increased till

there are now about 15,000 Finns in the metropolis and its suburbs. About 5,000 of them live in South Brooklyn.

Eight years ago (1912) a Congregational Church was organized among these Finns, their first pastor being the Rev. K. F. Henrikson, who was called the next year to a professorship in Chicago Theological Seminary. His successor was the Rev. J. L. Lillback who came from Finnish churches in eastern Massachusetts to lead in the development of this young church. Steadily the enterprise has grown, the membership increasing tenfold, rising from twenty to more than two hundred.

They have been seriously handicapped by having no house of worship. For a time they occupied a hall. Then they had part time use of a building belonging to another denomination and using a different language. During the summer the pastor preached in Fort Hamilton Field to a congregation numbering several hundred.

At last they were able to pur-

chase an excellent church from a Norwegian Lutheran organization whose constituency had removed elsewhere. It is an excellent building and will make a fine church home. The Church Building Soci-

ety and the Church Extension Society of New York and Brooklyn united in helping to finance the enterprise. The church was formally occupied in April in the interesting rededication services.

MINIMIZING THE CHURCH

PESSIMISTS are always sounding a retreat. Difficulties and discouragements appall them, and they refuse to try to advance.

We occasionally find such faint-hearts in the church. They look at the empty pews, and at the rush for the baseball field, or the Sunday amusement room on the Lord's day, and say, "the people are no longer interested in religion, let us build small rooms for worship, but big rooms for entertainment."

One such brother, disheartened by the spectacle of many little churches in the Middle West, where half the enrolled membership never enter the church doors and where the moral life is waning, lays the blame on denominationalism, which maintains small sectarian groups to emphasize non-essential differences. He is also disturbed by the fact that in the South 33,000 Baptist and Methodist churches have preaching only once each month; 29,000 are served by absentee ministers; and in one denomination only one thousand out of five thousand ministers had any special training for the work.

These are certainly serious evils. We are glad he called attention to them. But what is his proposed remedy?

He would build "Liberty Churches"—community houses with large social halls, gymnasiums, libraries, baths perhaps, and one or two small church rooms, after the manner of flats in an apartment, which different congregations may use in common, but at different hours.

Another brother in a frontier town planned a community church, in which entertainment features monopolized most of the building, while the place of worship was relegated to a small room in the second story, difficult of access and not entirely comfortable.

Now far be it from us to speak lightly of community service. It is of great importance and we are constantly planning for it. But we are quite sure that those brethren will be disappointed in their expectation that they can cure modern indifference and worldliness by minimizing the church and magnifying the externals of life. Get better preaching, a larger program, better music, a more uplifting service, but feed the inner life from the great fountain of the divine life. If you want blossoms and fruit feed the roots.

As Dr. Lawrence says, "only the Golden Rule of Christ can bring the Golden Age of the World." We must make men acquainted with Christ. And we must make the church service interesting. If the preaching has been dull and the singing lifeless, and the prayers tedious, shorten them and vitalize them. Find out how to set men's hearts on fire. But it will be fatal to community effort to shove religion into a corner.

When we have brought men face to face with God, touched their hearts with his love, and filled their minds with the ideals of Christ, they will find everything else far more enjoyable.

THE CONGREGATIONAL EDUCATION SOCIETY

Children's Week is to be observed by our churches April 24 to May 1. The object is to promote the moral and spiritual welfare of the children. To this end parents, and all having the care of children, should be enlisted to consider this nearest and most far-reaching work. Plans may be found in the *Pilgrim Elementary Teacher*, the April number.

* * *

The new Secretary of the Education Society for the New York district is Rev. George R. Andrews. His office is at 287 Fourth Avenue. He is a graduate of Columbia University and Union Seminary. He has been a pioneer in week-day religious education, and has always taken a large part in the religious education program of the churches he has served. For five years he had charge of a Sunday School of over one thousand children.

* * *

Three hundred colleges have agreed to accept academic credit for the work done by the pupils of the week-day High School for Religious Education established in Malden under the supervision of Professor Walter S. Athearn, director of Boston University School of Religious Education.

Any student who is registered in the city high schools or who is between the ages of fourteen and nineteen years may register, with the consent of his parents. Work is conducted on the same plan as in the high school, with prepared lessons on Old Testament History and Literature, New Testament History and Literature, Masterpieces of Music and Art, Music and Worship and Christian Ethics. The courses are held Tuesday and Thursday afternoons and Tuesday evenings.

The young people are vitally interested and have taken upon themselves the responsibility of promoting the enrolment of the school. They have flocked to school because they wanted to and not because their parents or preacher said they must. Their motto is "All the Young People of the Community Organized around the Church."

* * *

The Eliot Church, Newton, Massachusetts, is carrying out a series of Wednesday evening gatherings during Lent, keyed to the general idea of a Church School or Institute. The young people meet at five o'clock, and they and their elders repair at 6:30 to the dining room of the church for a cafeteria supper, after which the company divides into four groups for classroom study. Secretary C. H. Patton, using as a text-book, "The Near East: Cross-Roads of the World," by C. H. Hall, guides the thought of a group interested in foreign missions. Secretary Arthur E. Holt, with "The Church and the Community," by R. E. Diefendorfer, as his basis, leads the home mission group, while Professor Mary W. Calkins of Wellesley College conducts a class in Christian Fundamentals, and Professor Eliza H. Kendrick of Wellesley, a class in Bible Study. At the close of the study period the various groups come together for family prayers. Nearly two hundred have thus far enrolled themselves at Eliot Church.

NOTES FROM THE FIELD OF RELIGIOUS EDUCATION

MUFFLERS, please! Quietly at this crossroads! Here by the wayside, oblivious of the honking of Sunday's many passing autos, the little children meet week by week. One pastor and one devoted teacher believed the children must not wait until a church home is ready for them. They must instead be hearing now the wonderful stories of our Heavenly Father's love and care. So if you pass a certain corner in Miami, Florida, on a Sunday morning, you will find this happy group, and once again to the command, "When you can't you must" is heard the answer, "We will."

There are a lot of Church School problems waiting to be met in this unconquerable spirit.

THE pendulum seems to be swinging back again from the extreme of a closed church in summer for two, three or even four months. Many churches that have gone off on vacation and left closed doors behind them for several years have come to see the weakness of this practice, and are making plans for the coming summer to keep the church doors open, to make a church home, in the summer as well as through the rest of the year, for the little boys and girls, the young people and the old who do not spend their summer days at seashore or mountain resort.

There has perhaps been a value in the experiment of closing the doors during vacation. Year by year as more people went away for the summers and the Church School became only a shadow of its former self, there was always a sense of depression and failure. We are now opening the doors for a new enterprise, a summer season quite distinct, taught and sometimes officered quite independently from

the school of the rest of the year. There is none of the old depression and sense of failure, but all the charm and delight of a new undertaking. Rally Day is going to find us not with a totally disorganized school, but with a group of eager new students who have been gathered through the summer months, and are happy to become a part of the regular school.

APRIL and May are the months for Rally Day plans. Does anyone question this? June is often a broken month, some of the most efficient leaders early leaving for the summer. If a well planned, carefully worked out program is to move off smoothly in the fall, then April and May are the months for Rally Day plans, yes, and for planning the whole of next year's program.

Are we to institute a committee of Religious Education, do we intend to make some needed division into added departments in our school, is next year to see us better equipped than this year, is that new teacher's training class to be worked up, have we been purposing *sometime* to make certain changes in our curriculum? These plans may well be taken up in April and May.

THE announcement of plans for the Pilgrim Federation was made only a year ago. It is the Education Society's suggestion for a thread to bind together the young people of our Congregational Churches, for the facing together of our world work. Any group of young people in a church who are organized as class, or club or society may join with other such organizations in the home church and unitedly come into this denominational federation. If there is but a single such



If, as statistics tell us, three out of every five average American children are receiving no religious nurture, which ones of these five sturdy youngsters shall we condemn to this fate?

Does not God mean us to make Him known to every one of the five?

class or society of young people in the church, that group may join the Federation.

THE Federation is now represented in fifteen states, and reaches from Maine to California, from Minnesota to Kentucky. Who will carry it into the other states? Who will carry it farther south? Illinois now leads in numbers. Connecticut is a close follower. What state will be in the lead at the end of the charter year, June 1, 1921?

If you have forgotten all about the Pilgrim Federation, send to the Education Society, 14 Beacon Street, Boston, or to your District Secretary for a new set of the Federation leaflets.

May this page also bear greeting from the Education Society as a whole to every Pilgrim Federation and to every member of every club, class or society included. May this bond among us all help us to follow up Church School or society in-

terest with church membership, and to follow up church membership with strong and growing church service, community service, world service.

Let us hear from you. What have been the bright spots in your year's work? What help that you needed have you not had which we, by learning from your experience, might pass on to another? Is your secretary new? Will you not keep us informed of changes in President and Secretary? Are there other organized groups whose strength should be added to yours in the Federation? What has been your share in the Congregational World Movement work this Spring? Shall we Congregationalists be able, think you, to *move the world*? Let us be up and doing.

If we would avert a national disaster, a revival of hearthstone religion must be ushered in. If we ever save a generation of people we must begin with the childhood of that generation.

NEWS FROM THE BOOK SHOP

GOOD news! We have not so very much longer to wait for the first, at least, of our third year teacher training books. These are to take up the various fields of Church School work from beginners up to adults and administrative problems. Frances Weld Danielson, author of our Beginners' Graded Course, editor of *The Pilgrim Elementary Teacher*, and writer of many stories and of teacher's lessons, was engaged to write the text for Beginners' Methods. She has completed the book and this is to be one of the first books to appear. The various denominational publishing houses will bring out the various texts, and Pilgrim Press is happy in the publication of this work of



FRANCES W. DANIELSON

Miss Danielson's. We cannot at this date promise exactly when it will be out, but orders can be sent in at once, and will be filled immediately on its coming from the press. Here are some of the things that have been said of it by those who have seen it:

"What a treat you have given me—letting me go through these wonderful chapters."

"I shall not be satisfied until every beginner's worker in the United States has had a chance to see it!"

"It is so interesting and unusual ac-

tually to see a person handle a class of teachers, the process exhibiting constant variety and new interest, enthusiasm and animation—and all of these accomplished through cold type! I really think the Guide Book is perfectly great."

* * *

"Let me feel your pulse!" The wise physician knows the tokens by which he can tell when the human machine is running smoothly and when and why there is a failure.

We need to look at our Church Schools with something of the physician's sure eye and touch. What is desirable and what should be changed in teaching, organization, equipment and all the rest?

Through long years of earnest devotion the good physician learned that sure touch. We may not hope without study and care to be able to diagnose our school. Leaflets are being prepared by experts on the subjects "How to Evaluate a Beginners' Department," "A Primary Department," etc. These will be ready shortly, and should prove of service to those who desire to know and to better their Church Schools.

* * *

COMPARATIVE STATEMENT

RECEIPTS FOR FEBRUARY 1921		Churches Individuals	W. H. M. U.	Legacies	Other Sources	TOTAL
	This year	5,865.00	315.00	1,022.00	.....	7,202.00
	Last Year	1,993.00	681.00	18.00	321.00	3,008.00
	Increase	3,872.00	.....	1,009.00	.....	4,881.00
	Decrease	.....	366.00	.....	321.00	687.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

The program of the Children's Day Service for 1921, the observance of which comes the second Sunday in June, is now in the printer's hands, and the sample copies will be mailed to all schools the last of March. The service for this year is entitled "Children of the Father's Kingdom," the author being Miss Ora Winifred Wood of New Haven, Connecticut. The theme is that of the "Child in the Midst" throughout the ages, beginning with the Children of the Bible down through history to the present time, the thought developed being that, as children are taught God's truth, so they in their turn pass it on to succeeding generations. The climax comes in the appeal of the present day child of the Father's Kingdom for aid in spreading the light of His love to other children, thereby bringing in the work of the Sunday School Extension Society.

* * *

The total number of mission Sunday Schools organized during 1920 was 109. The record by states is as follows: South Dakota 21; Montana 14; Washington 12; Northern California 10; North Dakota 8; Louisiana 6; Wyoming 5; North Carolina 4; Oklahoma 4; Colorado 3; Idaho 3; Alabama 2; Arizona 2; Florida 2; New Mexico 2; New York 2; Oregon 2; Tennessee 2; Connecticut 1; Georgia 1; Michigan 1; South Carolina 1; Utah 1.

* * *

During a ten-days' trip visiting five rural churches and Sunday Schools and traveling over sixty miles through rough, open country where the sound of a train whistle could not be heard, one of our workers was impressed with the large number of young people eager for help along religious lines, and ready to be organized into training classes for Christian leadership. The same worker says: "The thing which impresses me above all others, as I visit our Church Schools, is the need of trained workers from the superintendents down to the primary teachers. In both of the states we must put on a campaign of Sunday School education. I expect to give what time I can to this kind of work myself as soon as possible, for I feel that the hope of our churches for the future is in training and saving our young people."

* * *

A visit to a rural parish was most inspiring in that it demonstrated the value of Sunday School work in the open country, where entire families attended the sessions regularly.

* * *

Concerning one extension worker, words were written that apply to many others: "Your visit here was not only helpful in a general way, but also influential toward the highest things. You made an impression on the boys. How very necessary it is for us to keep in touch with the highest life."

SOME THINGS THAT ARE BEING DONE NOW

From a Recent Report by Rev. C. D. Gaffney, Field Worker in Western Washington.

THE first Sunday of the month I visited the Ferndale Sunday School, taught a class and gave a talk on our Sunday School work. A noteworthy feature of the Sunday School there, is that three young men are in charge of the three classes of boys and there are more boys than girls in the school. This has all come about since the holding of a week of special services for the church. At that time I promoted the organization of a club for junior boys and Boy Scouts for the intermediates. This only proves that boys are not so very hard to get if only you can get the men to lead. Here is a little poem that I often use as an appeal when making my talks:

There isn't a boy but wants to grow
Manly and true at heart,
And every lad would like to know
The secret we impart,
He doesn't desire to slack or shirk—
Oh, haven't you heard him plead?
He'll follow a man at play or work
If only the man will lead.

Where are the men to lead today,
Sparing an hour or two,
Teaching the boy the game to play
Just as a man would do?
Village and slums are calling—come,
Here are the boys, indeed,
Who can tell what they might become
If only the men would lead?

Motor and golf and winter sport
Fill up the time a lot,
But wouldn't you like to feel you'd taught
Even a boy a knot?
Country and home depend on you,
Character most we need;
How can a boy know what to do
If there isn't a man to lead?

Where are the men to lend a hand?
Echo it far and wide,
Men who will rise in every land,
Bridging the great divide.
Nation and flag and tongue unite
Joining each class and creed,
Here are the boys who WOULD do right
But where are the men to lead?

The Blaine Sunday School has grown one hundred per cent since

last September. There also, a class was taught and a talk made on our work. The difficulty is to find teachers to take care of the classes.

A day was spent visiting at Pleasant Valley where the Sunday School is reported stronger than ever before, forty-two being present the preceding Sunday. While there is only the Sunday School there now, this place holds a great future for a rural church. It is a progressive and growing farming community.

At McMillan, where I next visited, there used to be a church but now we have only a mission Sunday School. The lumbering resources have been exhausted and the country is slowly being turned to agriculture. The old church building has fallen into such a condition of disrepair that it cannot be used and the Sunday School meets at the home of the superintendent. There were eighteen present on Sunday, the sixteenth, when I met with them and though it is a small school it was an inspiration to be there. During a lapse in our work there about a year and a half ago the American Sunday School Union missionary came in and reorganized and made a union school out of it, but now through a mutual arrangement between the American Sunday School Union and ourselves, it has come back to us and is thoroughly Congregational. They began the first of the year to use the Pilgrim Press literature.

After a lapse of six months the Lakeview Sunday School was reorganized. Thirteen were present the first Sunday and eighteen the second. Every one there seemed happy to have the school started again. Several new families were interested.

The last Sunday of the month was spent with our mission Sunday School at Maury Center. Forty are enrolled in the Sunday School and thirty-four were present. Maury Center is on Maury Island in King county. The land is rapidly being cleared and put into cultivation. About fifty children are in the public school and everything going on on the Island heads up at the Center. I think it is only a matter of a short time until we can have a good church organization as a result of our being on the ground.

Longbranch is one of our small schools in a very isolated part of the country, so that a visit from the Sunday School Field Worker is a big thing for the teachers and children. It means not only some necessary and helpful contact with the church work at large, but

church services of worship, and conference along Sunday School lines. To each one of the members of one class a copy of the book of Mark was given; to the Primary Class a story was told, and an address given to the entire school. A suggestion that the adoption of the Pilgrim Press literature would make a decided improvement in the school work was gladly acted upon, and the change agreed to.

As a result of field work done on two visits, the church and Sunday School were both reorganized at Kalama with a new pastor in charge, after a lapse of two years. Attendance at the first church was thirty-five, the second fifty-two. The highest attendance was on January 23rd, sixty-one. The average attendance is forty-eight. There are eight classes and the school is using Pilgrim Press literature.

* * *

From the South the message comes: "This is our day of opportunity for extending our Sunday School work. The future of Congregationalism in this state depends upon the impression made on the young people during the next five years."

* * *

SOME INTERESTING STATISTICS

Congregational Sunday Schools in the United States with membership of one thousand or over:

Tompkins Avenue, Brooklyn, New York	1811
South Church, Brockton, Massachusetts	1354
Second Church, Boston, Massachusetts	1283
South Church, New Britain, Connecticut	1259
Pilgrim Church, Cleveland, Ohio	1141
Pilgrim Church, Boston, Massachusetts	1099
New First Church, Chicago, Illinois	1062

Congregational Sunday Schools in Great Britain with a membership of one thousand or over:

Ashton-under-Lyne, Albion Church	1514
Lord Leverhulme's Schools at Port Sunlight	1500
Brockley, Lewisham High Road	1401
Birmingham Digbeth Institute	1280
Ilford, High Road	1200

The ANNUITY FUND for CONGREGATIONAL MINISTERS and THE BOARD of MINISTERIAL RELIEF

SON OF MAN, STAND UPON THY FEET

THE experience of that curious little man Ezekiel, by the river Chebar, has often been a subject of discourse. In the second chapter of his narrative we read: "And he said unto me, Son of man, stand upon thy feet, and I will speak with thee. And the Spirit entered into me when he spake unto me, and set me upon my feet." I have frequently longed for such an entrance of the Spirit into the ministry of our whole country that it might set the Protestant ministers of every denomination on their feet, and enable them to speak the word that a misunderstanding public sadly needs.

Occasionally beguiled by the blandishments and led by the hand of a younger generation, I am induced to attend a moving picture entertainment where the drama, or the photo play, or whatever its aristocratic name may be, is of a character that will not offend my tender conscience or overstrain my intellectual powers. In the religious dramas and in others of a somewhat gayer character, the Protestant minister occasionally appears. What a fearful and wonderful creature he is, like unto nothing that has been seen in the heaven above or the earth beneath during the last fifty years! He invariably pauses in every scene of danger to turn his eyes up to heaven and stretch out his pale and slender hands, and about him there is always an unearthly halo of piety. On the other hand the robust minister is

inevitably a very demigod for power, before whom an entire carload of villains must shrink and cower.

Then there is the minister of the spoken drama, who must always bear the marks of his profession upon him as well as within him. The least that he can do is to have his collar fastened behind. Then there is the minister who figures in the daily newspaper, who is never known to exist except as the hero of some reprehensible escapade.

When the friends whom we count our nearest and dearest, begin to write about the ministry, we suffer almost as cruelly. The light that never was on sea or land still continues to hover over the head of the minister. Pity is bestowed in large measure. Understanding and respect are conspicuously lacking. For example, a widely-read magazine in a recent issue presented a story that has attracted much attention, in which the happy fate and provision for the old actress are contrasted with the direful end of the old minister. There is no disputing the good intention of the writer. His sympathy for the old minister stands out like perspiration in dog days. Pity drops from his fingertips like molasses in warm weather. In the interest of the old minister he clutches our heartstrings and pulls them until we shriek aloud. The old minister of his story is the movie star in print.

If there is anything in the idea

that we grow to resemble that which we continually regard, the entire ministry of our country is on the highroad to the poorhouse, for before their eyes is held in every publication the conception of the ministry as anaemic, inefficient, poverty stricken and out-cast.

Dearly beloved scenario writers, magazine contributors and authors of best sellers, the Spirit seems to have entered into me and has set me on my feet sufficiently so that I beg to say a word to you in behalf of one hundred and seventy thousand ministers in the United States.

First, let me beg you to get acquainted with one red-blooded minister. Live with him long enough so that you discover what he really is. If you attempt to cross Fifth Avenue with him, you will probably discover that he does not stop in front of a charging automobile to turn his eyes to heaven, or his palms outward. He makes for the curb at the same rate as yourself. He eats three meals a day, goes about his business and keeps just about two jumps ahead of the sheriff. He prays pretty steadily, but in private, and is so surprisingly like the rest of humanity that he has very little literary value. Get acquainted with this minister who is alive in the year 1921 and not with some mummy dating from the year 1821, whom you have discovered in a museum of pious horrors.

Secondly, in the name of thousands of clergymen I beg of you not to write any more about ministers until you are able to respect them for their achievements as well as to pity them for their failures. The Protestant ministers in the United States would like to stand up and say to several hundred thousand laymen: "We demand your respect and we

have little use for your pity." For a good many years I have been trying to teach the people of my church to respect me rather than to pity me, and when I find some man of the world who insists on doing the latter, I feel inclined to throw him down the front-steps in order that he may get an enlightening view of modern Christianity. Of course some clerk at the button counter frequently assures a minister that "you ministers don't know anything about business" and we are used to that, but I defiantly maintain that what we want is respect and that in the end more justice will be wrought through respect than because of pity.

In a much quoted article, the old actress has the best of it, not because there was an Old Folks' Home waiting for her, but because intellectually she was more alive. The old minister of that story was intellectually bankrupt before he was financially destitute. If I had to make my choice between the results of being an actress and being a minister according to that story, I should prefer to be an actress. Now I maintain that such portrayals are radically unjust and the young men of our country are not to believe that the espousal of the ministry means that in their old age they are going to shuffle through the streets of a city with their coat collars turned up, toes peeping out of their shoes and tangled beards disfiguring their faces.

Third, may I say to scenario writers and magazine contributors what the ministry of this country wants. We are waiting for some one with a heart of reverence, an eye of discernment, and a hand of skill to portray a real, living, breathing minister of the eternal gospel of Jesus Christ in this twentieth century. We would like to have you show such

a young man living the life of a normal human being, devoting all his strength to the great task to which he has given himself. This young man, strange as it may seem, has a moderate amount of common sense. When he is first married he takes out a membership in the Annuity Fund for Congregational Ministers and sets aside his share of his annual dues every year against an old age annuity. He even pays a little extra and buys a disability and death benefit certificate for the protection of his wife and child. When he reaches sixty-five he and his wife have a comfortable annuity as long as they live. That man never asked anybody to pity him. He dispensed several thousand dollars of his own salary in the course of a lifetime to help others. He saved, and was saved. But alas, such a story has no literary value. It will never be written.

Nor will the story be written of that other minister, who was so old when the annuity plan went into effect that he could not secure many benefits from it, but when he reached the age when he could preach no longer and could earn no more, wrote the Board of Ministerial Relief and received a pension as the gracious and beautiful tribute of his denomination to the value of the service that he had rendered. As he stood one day in the pulpit of the church which he occasionally supplied, he could look down and say to the boys in that church: "My boys, if you will enter the Christian ministry you may be sure that the church that loves you and calls you will love you and care for you to the end, as it is doing for me."

Finally, several thousand ministers in this United States of America would like to engage the persuasive pen of some writer of understanding to write a document that would reach into the

secret minds of Boards of Trustees to constrain them to see their duty and do it. They do their best to raise the required budget, and they do not try, persistently at least, to keep the minister poor and humble, but they are business men. If a minister is willing to work for \$1,500 why should the trustees feel that they ought to raise and bestow on him \$2,500 in order that he may live more comfortably? If he has enough to pay his bills while he is the minister of their church, they have no cause for worry. Let the future take care of itself. The minister on the other hand is so constituted and is so conditioned by his profession, that he cannot use the business argument in favor of an increase in his salary. Therefore, gifted writer, several thousand of us in the country would like to engage you to present our cause to the typical trustees, honest, kindly, just men who are, however, so busy with their own affairs that they do not wish to take time to raise more money than is necessary for the present budget. Go after them, please, and show them that it is the duty of the church to share with the minister in the cost of his premium in the Annuity Fund. Stir up those indifferent and somnolent trustees to a comprehension of the idea that modern actuarial science has nothing in its field more complete or efficient than is provided by the Annuity Fund for Congregational Ministers, supplemented by the loving ministrations of the Board of Ministerial Relief. Go after those well-to-do men and women in the churches, who have devoted fifty years unremittingly to the task of laying up treasures on earth, and convince them that those who have laid up treasures in heaven deserve

their respect and their remembrance.

There are thousands of us who have kept abreast of the times, whose theology the scenario writer would never recognize, who

have never had to ask any man's pity but who would like it enormously if you could do something to jolt the outside world into a realization of the fact that we demand its respect.

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PERSONAL ITEMS

Dr. William A. Rice, the beloved Secretary of the Board of Relief, writes that the Florida sunshine is having its remedial effect and that he is improving from week to week. He is already planning for his return North.

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Dr. Lewis T. Reed, in the absence of Dr. Rice, becomes Acting Secretary of the Board of Relief, giving two days a week, from his pastoral duties, at the office. No man in the fellowship of our churches could so naturally and skilfully assume this important place. His months of efficient service as the Executive Secretary of the Pilgrim Memorial Fund give

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him the advantage of intimate familiarity with the work and his rare ability and devotion to the cause is known to all. In him every pensioner of the Board will find a staunch and helpful friend.

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Dr. Francis L. Hayes, Western Secretary, whose efficient work in the Chicago office is well-known to the friends of the Annuity Fund and the Board of Relief, is transferred to Southern California for three months, partly to give opportunity for full recovery from an illness of the early winter and partly in order to undertake special work on the Pacific Coast where the Fund has had no representative.

THE HONOR ROLL OF CHURCHES

(Continued from Initial Statement Last Month.)

Churches taking favorable action on the suggestion approved by the National Council in 1917 that the church should share with its pastor in the payment of the annual dues for the pastor's pension. It is suggested that at least one half the annual dues should be paid by the church but any church may assume a larger share if it desires to do so.

Bureau, Illinois.
 Depue, Illinois.
 Waveland Avenue, Chicago, Illinois.
 Harvard, Brookline, Massachusetts.
 Boylston, Jamaica Plain, Massachusetts.
 First, Glendale, California.
 East Windsor, Connecticut.

Sterling, Illinois.
 Pekin, Illinois.
 First, Danville, Illinois.
 Derby, Connecticut.
 First, Highland, Illinois.

Other churches taking action are asked to send word immediately to the General Secretary. Further information will be furnished on request.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

EASTER SERVICE

By Ida Vose Woodbury

"A song of sunshine through the rain,
Of Spring across the snow,
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your head, ye sorrowing ones
And be ye glad of heart,
For Calvary and Easter Day,
Earth's saddest day and gladdest day,
Were just one day apart."

BUT, NOW HE IS RISEN

Low in the grave He lay—Jesus, my Saviour,
Waiting the coming day—Jesus, my Lord!

Refrain

Up from the grave He rose,
With a mighty triumph o'er his foes;
He arose a Victor from the dark domain,
And he lives forever with his saints to reign;
He arose! He arose! Hallelujah! Christ arose!

Vainly they watch His bed—Jesus, my Saviour!
Vainly they seal the dead—Jesus, my Lord!

Death cannot keep his prey—Jesus my Saviour!
He tore the bars away—Jesus, my Lord!

Prayer

We come into Thy presence, O thou crucified, risen Christ, praying that as Thou wast with Thy disciples in the olden days, so now thou wilt be with us. Speak peace to our troubled, weary souls, we pray Thee, and let Thy divine commission be breathed upon us, "Even as Thy Father sent me, send I you." We ask it in Thy dear name, Amen.

Leader: Does the Bible give any hint of the resurrection before the birth of Christ?

Response: Job, The Psalms and the Prophets all allude to it as an accepted fact. Job says, "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth."

Leader: David says: "But God will redeem my soul from the power of the grave; for he shall receive me."

Response: "Therefore my heart is glad, and my glory rejoiceth. My flesh also shall rest in hope. For thou wilt not leave my soul in sheol, neither wilt thou suffer thine Holy One to see corruption."

Leader: The Prophets also speak of it. "He will swallow up death in victory; and the Lord God will wipe away tears from all faces; and the rebuke of his people shall he take away from all the earth; for the Lord hath spoken of it."

Response: "I will ransom them from the power of the grave. I will redeem them from death. O, death, I will be thy plagues. O, grave, I will be thy destruction."

Leader: But it is in Christ that we get the convincing proof of the resurrection, and the life, "he that believeth on me though he were dead, yet shall he live."

Response: "But now is Christ risen from the dead and become the first fruits of them that slept."

1. Christ, the Lord, is ris'n today,
Sons of men and angels say;
Raise your joys and triumphs high,
Sing, ye heav'ns, and earth reply.
2. Vain the stone, the watch, the seal,
Christ hath burst the gates of hell;
Death in vain forbids Him rise,
Christ has opened paradise.
3. Lives again our glorious King;
Where, O death, is now thy sting;
Once He died our souls to save;
Where thy victory, O grave?
4. King of glory, Soul of bliss,
Everlasting life is this,
Thee to know, Thy power to prove,
Thus to sing, and thus to love.

Leader: "Yet, a little while and the world seeth me no more, but ye see me, because I live ye shall live also."

Response: "If the spirit of him who raised up Jesus from the dead be in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Leader: What is the Comfort of the Resurrection to us?

Response: "For if we believe that Jesus died and rose again even so those also which sleep in Jesus will God bring with him."

Leader: What is our hope?

Response: Thou will show me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures forever more. "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."

Leader: What was Christ's prayer and promise?

Response: "Father I will that they also whom thou hast given me, be with me where I am." "Where I am, there ye may be also."

Leader: What then may be our faith?

Response: "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces." "I know whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day."

Prayer

And now we come to Thee once again O, risen Savior thanking thee that thou art alive forevermore; and we thank Thee on that gladdest day of all history thou didst say unto women, "go tell," and down through the ages it has been the blessed privilege of women to tell to all the world the story of a crucified, risen, living, reigning Christ, a loving Christ, a transforming Christ, an ever-present Christ. Make us grateful for thy work, thy death, thy resurrection, thy life and make us glad in thee and fit for thy service, Amen.

Hymn

1. Take my life, and let it be
Consecrated, Lord to Thee;
Take my moments and my days,
Let them flow in ceaseless praise;
Take my hands and let them move
At the impulse of thy love;
Take my feet and let them be
Swift and beautiful for Thee.
2. Take my voice and let me sing
Always, only for my King;
Take my lips and let them be
Filled with messages from Thee;
Take my silver and my gold,
Not a mite would I withhold;
Take my intellect, and use
Every power as Thou shalt choose.
3. Take my will and make it Thine
It shall be no longer mine;
Take my heart, it is Thine own
It shall be Thy royal throne;
Take my love, my Lord, I pour
At Thy feet its treasure-store;
Take myself, and I will be
Ever, only, all for Thee.

DEPARTMENT of YOUNG PEOPLE'S *and* CHILDREN'S WORK

SUMMER CONFERENCES

I KNOW that you will be interested in hearing what we are doing in our church this year. In September I started teaching the little book, 'Mr. Friend-O'-Man' in our Junior Endeavor Society. The children enjoyed it so much and the Society practically doubled its numbers. When I finished the book, it occurred to me that the story would work into a very good pageant, so one of the other girls and myself planned and wrote out a little pageant entitled "The City of Is-to-Be." Two weeks ago our little Juniors presented it before a large audience on Sunday evening. I had such splendid luck with the Juniors that now I have been made superintendent of the Society. And best of all, the increase in numbers and the present enthusiasm of the Endeavorers has all been due, I feel, to the Northfield spirit which is slowly creeping into our Sunday School.

The above excerpt shows what has come to one church from sending a delegate to a near by Summer Conference. Cannot your church make a similar investment this summer and reap a similar reward? The list of Conferences printed below gives those that will be held this year under the direction of the Council of Women for Home Missions and the Missionary Education Movement. Estes Park and Winter Park are not definitely assured, but it is hoped that they can be held.

M. E. M. CONFERENCES

• Winter Park, Fla.....	June 7-17
Estes Park, Colo.....	July 8-18

Silver Bay, N. V.....	July 8-18
Asilomar, Cal.....	July 19-29
Ocean Park, Me.....	July 20-33
Seabeck, Wash.....	July 27-Aug. 6
Lake Geneva, Wis.....	Aug. 2-12

COUNCIL OF WOMEN SUMMER SCHOOLS

Bay View, Mich.....	July 24-29
Dallas, Texas.....	Sept. 19-24
East Northfield, Mass.....	July 2-12
Lake Geneva, Wis.....	Aug. 20-30
Los Angeles, Cal.....	May 20-June 4
Minnesota.....	June 1-17
Mt. Hermon, Cal.....	July 9-16
Oklahoma City, Okla.....	June first week
Winona Lake, Ind.....	June 23-30

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NEW TEXTBOOKS

THE Council of Women for Home Missions announces the following textbooks for young people and children for the coming year:

For young people between sixteen and twenty-four the subject is "Playing Square With Tomorrow." The author of the book is Fred Eastman, Director of Educational Work of the Board of Home Missions of the Presbyterian Church in the United States. Its six chapters cover such subjects as current standards of our young people, the demands of disordered times, community betterment, many aspects of our home mission problem, illustrations of personal service and leadership. For young people of intermediate age, the book "Making Life Count," by Eugene C. Foster, published in 1918, is recommended. For children the new textbook is "Stay-at-Home Journeys," by Agnes Wilson Osborne.

These books will be ready for distribution about May, accompanied by usual supplementary helps.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for February, 1921

The Daniel Hand Educational Fund for Colored People

Income for February from Investments.....	\$2,448.81
Previously acknowledged	25,363.89

\$27,812.70

Current Receipts

EASTERN DISTRICT

MAINE—\$866.00.

(Donations, \$224.33; Legacy, \$641.67.)
Auburn: Sixth St. Ch., 2.59. **Bangor:** Mrs. S. N. W., bbl. goods for Saluda Seminary. **Bath:** A. L. P., for Talladega College, 10. **Benton Falls:** Ch., 10. **Biddeford:** Second Ch., Missionary Soc., goods for Greenwood, S. C. **Bridgeton:** W. M. Soc., goods for Greenwood, S. C. **Bucksport:** Elm St. Ch., 5. **Calais:** Mrs. G. H. E., bbl. goods for Saluda Seminary. **Camden:** S. S., for McIntosh, Ga., 20. **Cumberland Mills:** Mrs. T. D. S., box goods for Saluda Seminary. **East Machias:** Miss C. B., "to help somewhere" at Greenwood, S. C. **Farmington:** First Ch., 48; Mrs. J. H. T., bbl. goods and packages for Saluda Seminary. **Foxcroft & Dover:** S. S., Lincoln Memorial, 10.20. **Frankfort:** S. S., Lincoln Memorial, 2. **Harrison:** S. S., Lincoln Memorial, 2.75. **Biram:** S. S., Lincoln Memorial, 2.64. **Jonesport:** S. S., 3.08; C. E. Soc., 3.12. **Limerick:** S. S., Lincoln Memorial, 3.06. **Limington:** Miss I. McA., goods for Greenwood, S. C. **Machiasport:** S. S., Lincoln Memorial, 2.50. **No. Bridgeton:** Mrs. J. E. B., goods for Athens, Ala. **North Yarmouth:** First S. S., Lincoln Memorial, 5.28. **Portland:** Stevens Ave. S. S., Lincoln Memorial, 8; Williston Ch., 10; J. M. G., 25. **Rockland:** C. A. L., goods for Greenwood, S. C.; Miss A. B. Y., box goods for Athens, Ala. **Saco:** First Parish Ch., goods for Greenwood, S. C.; S. S., Lincoln Memorial, 5.82. **So. Paris:** Miss E. E. W., two boxes goods for Saluda Seminary; also goods for Greenwood, S. C. **Waterville:** Mrs. D. C. D., two boxes goods for Saluda Seminary. **Woolwich:** Mrs. E. R. W., goods for Greenwood, S. C. **York Beach:** Union Ch., S. S. **4. York Village:** Mrs. H. G. H., box goods for Saluda Seminary.

The Congregational Conference & Missionary Society of Maine, by George F. Cary, Treasurer, \$40.29.

Legacy

Gorham, Mary F. Kellogg, 641.67.
NEW HAMPSHIRE—\$225.80.
Bath: Ch., 7. **Bennington:** S. S., 3.81. **Brentwood:** S. S., Lincoln Memorial, 4; Brentwood Ch. 5.15. **Claremont:** First Ch., S. S., Lincoln Memorial, 5. **Colebrook:** Ch., Lincoln Memorial, 6. **Derry:** Central Ch., 60. **Epping:** S. S., Lincoln Memorial, 2. **Greenland:** Ch., 15. **Greenville:** Ch., 20. **Lebanon:** Girls' Mission Band, two packages goods for Kings Mountain, N. C.; Mrs. E. B., goods for Troy, N. C. **Littleton:** S. S., Lincoln Memorial, 3. **Nelson:** Ch., Lincoln Memorial, 10. **Newport:** First Ch., Service Club, for Straight College, 22. **Peterboro:** Union Ch., S. S., 11. **Sanbornton:** Mrs. M. A. H., box goods for Saluda Seminary. **Walpole:** First Ch., 7.64. **Warner:** S. S., for Talladega College, 15.83. **West Concord:** S. S., Lincoln Memorial, 5.15.

West Lebanon: First Ch., 23.22.

VERMONT—\$82.46.

Bradford: S. S., 5.85. **Cornwall:** Ch., 7.25. **Dorset:** Mrs. G. H. K., box goods for Saluda Seminary. **Enosburg:** Mrs. E. L., for McIntosh, Ga., 2. **Fair Haven:** First S. S., Lincoln Memorial, 5.29. **Hartford:** Miss L. C. H., 7.50. **Jericho Centre:** H. M. S., box goods for Marion, Ala. **Northfield:** S. S., Lincoln Memorial, 2.72. **North Troy:** C. E. Soc., 10. **Orleans:** Mrs. G. J. G., for McIntosh, Ga., 2.44. **Orwell:** S. S., Lincoln Memorial, 7. **Putney:** S. S., Lincoln Memorial, 2. **Randolph:** N. W. T., for Talladega College, 10. **Saxton's River:** S. S., Lincoln Memorial, 10. **Shoreham:** Mrs. N. A. T., for McIntosh, Ga., 4. **Westminster:** West, S. S., Lincoln Memorial, 6.41.

MASSACHUSETTS—\$6,966.43.

(Donations, \$4,468.10; Legacies, \$2,498.33.)
Abington: First S. S., Lincoln Memorial, 9.57. **Amherst:** Mrs. J. L., goods for Lincoln Academy; C. E. Soc., for Moorhead, Miss., 15. **Andover:** South Ch., S. S., for Talladega College, 10; Mrs. C. C. C., subscription to Youth's Companion, for Lincoln Academy. **Athol:** Ladies Union, for Pleasant Hill, Tenn., 10. **Auburndale:** S. S., Lincoln Memorial, 11. **Billerica:** L. M. Soc., bbl. goods for Moorhead, Miss. **Boston:** Old South Ch., 2,219.04; St. Mark's Ch., S. S., Lincoln Memorial, 2.50; F. B. J., for Talladega College, 25; Mrs. E. C. S., 20. H. A. W., 25, for Tougaloo College; Rev. C. E. W., for McIntosh, Ga., 37.50. **Bridgewater:** Central Square Ch., Sewing Soc., for Pleasant Hill, Tenn., 15; Scotland Ch., 3. **Brighton:** Mrs. and Miss Travis, Lincoln Memorial, 10. **Brockton:** Wendell Ave. Ch., 9.02; Wendell Ave. S. S., for Pleasant Hill, Tenn., 22. **Buckland:** S. S., 6.20. **Burlington:** Ch., 6.38. **Chatham:** S. S., Lincoln Memorial, 4.83. **Dalton:** S. S., for Lexington, Ky., 25; Miss C. L. C., for Talladega College, 50; Mrs. Z. C., for Straight College, 50. **Danvers:** Maple St. S. S., Lincoln Memorial, 19. **Dorchester:** Village Ch., "Two Friends," 2. **Douglass:** First S. S., Lincoln Memorial, 1. **Enfield:** S. S., Lincoln Memorial, 4.50. **Fall River:** A. H. B., for Talladega College, 25; C. L. B., for Talladega College, 25. **Fitchburg:** S. F., for Talladega College, 5. **Foxboro:** Woman's Union box and bbl. goods for Talladega College. **Framingham:** Plymouth Ch., Ladies Social Circle, bbl. goods, and from Woman's Society, bbl. goods for Talladega College; Mrs. E. C. B., package goods for Saluda Seminary. **Grafton:** S. S., Lincoln Memorial, 3.85. **Granby:** S. S., 3.50. **Hanson:** First Ch., Lincoln Memorial, 3.50. **Hatfield:** Ch., 45; S. S., 25. **Holyoke:** F. E. T., for Talladega College, 25; L. F. C., for Straight College, 5; K. T. C., 5; M. E. L., for Straight College, 2; C. A. P., 1; M. J. P., 1, for Straight College; N. H. R., 25; J. A. S., 100, for Tougaloo

College. **Hyde Park:** Mrs. W. B. P., 25, A. L. R., 10. Mrs. O. B. T., 25, for Tougaloo College. **Lancaster:** S. S., Lincoln Memorial, 4.44. **Lanesboro:** A. E. G., for Straight College, 2. Rev. F. W. H., for Straight College, 2. **Lowell:** High St. Ch., 25.71. **Ludlow Center:** S. S., 10. **Manchester:** S. S., Lincoln Memorial, 4.77. **Marshfield:** First Ch., 35; Second Ch., 5. **Middleboro:** First Ch., Putnam Sewing Circle, for Pleasant Hill, Tenn., 5; Central: S. S., 8.90. **No. Middleboro:** Mrs. L. T., box goods for Saluda Seminary. **Millbury:** First Ch., 4.76. **Millers Falls:** S. S., Lincoln Memorial, 15. **Needham:** S. S., Lincoln Memorial, 8.80. **Newton:** First S. S., for Lexington, Ky., 25. **Newton Highlands:** First S. S., Lincoln Memorial, 18.37. **Northampton:** Miss B., for Talladega College, 25; C. H. L., for Talladega College, 1; F. H. L., for Talladega College, 5; F. A. L., for Straight College, 2; "Friend," for Tougaloo College, 25; "Northampton," 15. **North Brookfield:** Mrs. D. F. W., box goods for Saluda Seminary. **North Middleboro:** Ladies Benevolent Soc., for Saluda Seminary, 5. **Norwood:** First Ch., S. S., for Tougaloo College, 12.50. **Petersham:** A. D. McN., for Talladega College, 10. **Pigeon Cove:** S. S., Lincoln Memorial, 2. **Plympton:** S. S., Lincoln Memorial, 3.10. **Prescott:** "A. Friend," for Straight College, 3. **Reading:** First Ch., 25.85. **Revere:** Beachmont Ch., 25. **Rochester:** First S. S., Lincoln Memorial, 1. **Somerville:** Highland Ch., 31.11; Winter Hill Ch., 1. **Southboro:** Ch., Lincoln Memorial, 3. **Taunton:** West Ch., S. S., Lincoln Memorial, 2; Mrs. E. M. R., for Talladega College, 10. **Thorndike:** S. S., Lincoln Memorial, 3.38. **Three Rivers:** Union Evan. Ch., 61.65. **Upton:** S. S., Lincoln Memorial, 5.50. **Wakefield:** S. S., Lincoln Memorial, 25. **Westboro:** Evangelical Ch., 5. **Westfield:** First Ch., 25. **Whitinsville:** Woman's Association in Cong'l. Ch., for Talladega College, 100. **Winthrop:** Union Ch., S. S., Lincoln Memorial, 5.94. **Worcester:** Memorial S. S., Lincoln Memorial Offering, 3.26; W. G. H., for Lexington, Ky., 5; E. C. W., for Talladega College, 20. **Wrentham:** S. S., 5.

Woman's Home Missionary Association of Mass. & R. I. Mrs. Amos Lawrence Hatheway, Treasurer, \$848.67.

Legacies

Quincy: Daniel L. F. Chase, (for special work), 2,000. **Northampton:** Miriam L. Allen, (560.83 less expenses, 62.50), 498.33.

RHODE ISLAND—\$1,112.37.

Chepachet: Ch., 14. **East Providence:** Newman, S. S., Lincoln Memorial, 6.59. **Pawtucket:** Mrs. L. B. G., for Talladega College, 25; J. R. MacC., for Talladega College, 25. **Peacedale:** Ch., 43.36; Mrs. H. H. B., for Talladega College, 75. **Providence:** Central Ch., 750; Union Ch., S. S., Lincoln Memorial, 8.42; R. L. C., for Talladega College, 10; Mrs. J. W. D., for Talladega College, 25; C. W. B., 10; Mrs. C. W. B., 15; Mrs. F. W. C., 10; E. C. O., 50; W. A. V., 15; J. H. W., 25; H. E. T., 5, for Tougaloo College.

CENTRAL DISTRICT

CONNECTICUT—\$6,607.02.

(Donations, 3,700.64; Legacies, 2,906.38.)

Ansonia: First Ch., 115; L. N. A., for Talladega College, 75. **Bridgeport:** Black Rock Ch., 10.30. **Bristol:** First Ch., 100; Brooklyn, S. S., 6.25. **Cheshire:** S. S., Lincoln Memorial, 11.90. **Clinton:** S. S., Lincoln Memorial, 4.36. **Cromwell:** Mrs. M. L. P., for Tougaloo College, 25. **East Woodstock:** S. S., 2. **Fairfield:** F. A. Palmer Fund, for Tougaloo College, 400; E. D. B. for S. A. Saluda Seminary, 60. **Glastonbury:** S. H. W., for Tougaloo College, 25. **Greenwich:** Second Ch., S. S., for Talladega College, 5. **Hartford:** Asylum Hill Ch., by Mrs. E. P. H., 15; Fourth Ch., S. S., Lincoln Memorial, 16.15; F. A. G., for Talladega College, 5; W. F. G., for Tougaloo College, 5; M. H. P., 100; J. H. R., 10; A. A. W., 50; J. L. W., 50, all for Talladega College. **Kensington:** Ch., bbl. goods for Marion, Ala.; S. S., for Tougaloo College, 35. **Lebanon:** Goshen S. S., Lincoln Memorial, 11.73. **Litchfield:** W. M. Soc., 3.50, and bbl. goods for Thomasville, Ga. **Meriden:** W. H. C., for Talladega College, 5. **Mystic Bridge:** S. S., 10. **Naukatuck:** H. B. T., for Talladega College, 1,000;

Mrs. H. B. T., for Tougaloo College, 200; H. W., for Talladega College, 100; "A. Friend, C. S.S.", for Talladega College, 100. **New Britain:** South Ch., 136.59; Misses E., for Talladega College, 5; Mrs. E. W. P., for Talladega College, 35; Misses H. and S. R., for Straight College, 25; E. C. R., for Talladega College, 20; F. H. T., for Talladega College, 25. **New Hartford:** North Ch., S. S., Lincoln Memorial, 13. **New Haven:** A. P. S., for Talladega College, 5; Mr. and Misses Sewell, for Oriental Missions, 60; C. E. P. S., 10; E. S. D., 5; F. E. H., 10; T. H., 50; E. B. R., 10, all for Talladega College. **North Madison:** Ch., 7. **Norwich:** Park Ch., S. S., for Lexington, Ky., 15; F. D. C., for Talladega College, 5. **Old Lyme:** S. S., for Saluda Seminary, 4.37. **Plainville:** F. T. W., for Lexington, Ky., 35. **Plantsville:** S. S., for Lexington, Ky., 33.44. **Pomfret:** S. S., Lincoln Memorial, 2.10. **Salisbury:** The Church of Christ, 39.75. **Sharon:** S. S., Lincoln Memorial, 3.25. **Stratford:** B. J. C., for Lexington, Ky., 30; J. B. C., for Tougaloo College, 30. **Talcottville:** J. G. T., Lincoln Memorial Offering, 300. **Thomaston:** S. S., for Lexington, Ky., 50. **Torrington:** C. H. M. Soc., for Gregory Institute, 10; "Friend," for S. A. Brewer Normal School, 12. **Washington:** Miss H. F., box and package goods for Saluda Seminary; Miss H. T. P., box and goods for Saluda Seminary. **Waterbury:** I. H. C., for Talladega College, 25. **Watertown:** Mrs. E. H., for Lexington, Ky., 50; Mrs. E. H. H., for Talladega College, 20; G. A. H., 5; H. H. H., 25, for Tougaloo College. **Westchester:** Ch., 6.27. **Westminster:** S. S., Lincoln Memorial, 3.68. **Willimantic:** A. J. B., for Talladega College, 3; G. S. E., for Talladega College, 5. **Windham:** S. S., 10. **Winsted:** E. R. H., for Talladega College, 5—"A. Friend in Connecticut," 50.

Legacies

New Britain: Sarah A. Strong, 2,184.17. **Ellington:** Orpha P. Talcott, 481.71, Edwin Talcott, 240.50.

NEW YORK—\$6,704.37.

(Donations, \$2,204.37; Legacies, \$4,500.00.)

Antwerp: O. J. S. Girls, box goods for Lincoln Academy. **Binghamton:** First Ch., 246.29; H. D. B., for Talladega College, 50; W. M. McL., 5; A. J. P., 25; L. M. W., 10, all for Straight College; W. H. N., for Straight College, 97.20. **Brooklyn:** Central Ch., H. M. & Benevolent Soc., two boxes goods for Marion, Ala.; Lewis Ave. Ch., 5, and Woman's League, three packages goods for Troy, N. C.; Plymouth Ch., H. M. Soc., two boxes goods for Marion, Ala.; E. A. H., 10; J. H., 10; Miss J. H., 2; M. P. H., 5; M. L. R., 5, all for Talladega College. **Buffalo:** First Ch., Missionary Soc., for Lexington, Ky., 8.08; H. R., for Straight College, 25. **Camden:** Camden Chapter, D. A. R., box goods for Saluda Seminary. **Canaan:** S. S., Lincoln Memorial, for Demorest, Ga., 5. **Canandaigua:** Mrs. & Miss C., for Tougaloo College, 5; F. H. H., for Tougaloo College, 10. **Carthage:** S. S., for Athens, Ala., 8.45. **Cincinnati:** W. M. U., two bbls. goods for Troy, N. C. **Corning:** First Ch., Philathea Class, for Straight College, 10. **Courtland:** A. M. W., for Talladega College, 2. **Deer River:** S. S., Lincoln Memorial, 6.50. **Elbridge:** First Ch., 15. **Ellington:** First S. S., Lincoln Memorial, 3. **Franklin:** Ch., 23.18. **Gaines:** S. S., Lincoln Memorial, 3.45. **Hamilton:** L. M. Soc., box goods for Marion, Ala. **Ithaca:** M. H., for Talladega College, 2. **Jamestown:** H. L. C., 5; M. L. C., 10; A. C. D., 50; Mrs. E. C. H., 100, all for Straight College. **Java:** S. S., Lincoln Memorial, 4. **Lisle:** Ch., Lincoln Memorial, 9. **Middletown:** First Ch., 59.64. **New York:** Broadway Tabernacle Bible School, 50 for Ryder Memorial Hospital; Broadway Tabernacle, Y. P. S. C. E., for Pleasant Hill, Tenn., 40; J. T. A., for Straight College, 25; E. D. B., 20; E. M. B., 5; J. C. I., C. H. D., 100, for Talladega College; W. J. F., 50; V. S. M., 25, for Tougaloo College; D. E. E., for Greenwood, S. C., 56.77; C. M. DeF., 8; Dr. A. F. H., 25; W. G. W., 25, for Talladega College; Miss L. C. H., books for Brewer Normal School; M. L. P., for Straight College, 2; "Friend," Laundry Stove for Brewer Normal School; "A. Friend," for S. A. at Brewer Normal

School, 5. **Perry Center:** Ch., Lincoln Memorial, 12.35. **Poughkeepsie:** A. J. G., for Talladega College, 20. C. K., for Talladega College, 50. **Pulaski:** S. S., Lincoln Memorial, 5.84. **Richmond Hill:** Union Ch., S. S., 20. **Riverhead:** Mrs. D. R. Y., package goods for Troy, N. C. **Rochester:** W. R. C., 50; M. E. G., 10; G. A. H., 25; A. M., 15; G. R., 25, all for Straight College. **Salamance:** W. H. H., for Straight College, 5. **Sherburne:** C. E. P., for Talladega College, 100. **Sidney:** W. M. S., box goods for Marion, Ala. **Spencerport:** L. M. S., box goods for Marion, Ala. **Syracuse:** Danforth Ch., Missionary Soc., for Lexington, Ky., 3.76. **Watertown:** Emanuel S. S., 14.36. **Yonkers:** Central M. E. Ch., Ep. League for Straight College, 5.

Woman's Home Missionary Union of the State of New York, Mrs. W. A. Kirkwood, Treasurer, \$80.50.

Legacies

Brooklyn: A. Nesta, for Lincoln Normal School, Marion, Ala., 1,500. **Syracuse:** Mary Elizabeth Gere, 9,000.00 (Reserve Legacy 6,000), 3,000.

NEW JERSEY—\$293.06.

Bernardsville: Mrs. S. S. C., for Tougaloo College, 15. **Cresskill:** Miss A. M. W., bbl. and box goods or Saluda Seminary. **Glen Ridge:** Miss M. T. W., box goods for Saluda Seminary. **Montclair:** Miss C. S. H., for Tougaloo College, 105. **Plainfield:** Mrs. C. C., four packages goods for Troy, N. C. **Upper Montclair:** J. M. P., for Talladega College, 150; Christian Union Ch., two bbls. goods for Troy, N. C. **Verona:** Mrs. R. S., box goods for Saluda Seminary. **Westfield:** First S. S., 10. **Woodbridge:** First S. S., Lincoln Memorial, 13.06.

PENNSYLVANIA—\$237.65.

(Donations, \$87.65; Legacy, \$150.00.) **Blossburg:** First Ch., Lincoln Memorial, 5.95. **Nanticoke:** Bethel Ch., 10; Neath: Ch., Lincoln Memorial, 1.53. **Philadelphia:** Central Ch., bbl. goods for Saluda Seminary; W. G. T., 25. **Pittsburgh:** Puritan Ch., 4.12. **Warren:** J. E. H., for Straight College, 25.

Woman's Home Missionary Union, by Mrs. David Howells, Treasurer, 16.

Legacy

Randolph: Simeon O. Fitch, 150.

DISTRICT OF COLUMBIA—\$29.00.

Washington: National Soc., Daughters of American Revolution, for Pleasant Hill, Tenn., 4; Mrs. A. B. B., package goods for Saluda Seminary; Mrs. C. R. B., package goods for Saluda Seminary; Mrs. H. P. G., box goods for Saluda Seminary; Mrs. P. R. G., box goods for Saluda Seminary. H. A. T., for Talladega College, 25.

MARYLAND—\$120.50.

Baltimore: Capitol Heights Ch., 7; Fourth Ch., 13.50. Dr. H. A. K., for Tougaloo College, \$100. **OHIO—\$240.46.**

Castalia: Ladies Working Band, bbl. goods for Kings Mountain, N. C. **Cleveland:** Mayflower Ch., 12. **Eagleville:** S. S., Lincoln Memorial, 2.30. **Garrettsville:** S. S., 5.92. **Geneva:** Missionary Soc., for Lexington, Ky., 3.01. **Newton Falls:** C. M. Soc., four packages goods for Marion, Ala. **Oberlin:** K. F., for Talladega College, 10; T. H., for Tougaloo College, 50. **Plain:** S. S., Lincoln Memorial, 7.10.

The Congregational Conference of Ohio, by H. C. Van Sweringen, Treasurer, \$150.13.

INDIANA—\$19.82.

East Chicago: Mrs. E. N. C., bbl. and box goods for Saluda Seminary. **Fort Wayne:** J. S. H., for Talladega College, 10. **Portland:** Miss N. F., box goods for Saluda Seminary. **Seymour:** St. Paul S. S., Lincoln Memorial, 9.82. **Winona Lake:** Miss E. A. Y., bbl. goods for Marion, Ala.

MICHIGAN—\$1,726.56.

(Donations, \$48.23; Legacies, \$1,678.33.) **Ann Arbor:** Miss E. L. W., bbl. goods for Saluda Seminary. **Calumet:** Ch., for Talladega College, 18.75. **Clarksville:** Rev. R. C. C., box goods for Marion, Ala. **Detroit:** First Ch., for Lexington, Ky., 5; Misses B., for Fessenden, Fla., 5. **Lakeside:** Miss E. G. S., for Kings Mountain, N. C., 7. **Richmond:** "Friends," box goods for Athens, Ala. **South Haven:** W. M. S.,

12.48, and bbl. goods for Thomasville, Ga. **Wartovliet:** Woman's Auxiliary, box goods for Saluda Seminary.

Legacies

Ann Arbor: Anna E. Sears, \$1,583.33. **Grand Rapids:** Adelaide M. T. Herrick, 95.

WESTERN DISTRICT

ILLINOIS—\$835.62.

Algonquin: Ch. 12. **Atkinson:** S. S., Lincoln Memorial, 6.50; Woman's Ch. League, 15. **Austin:** First Ch., 5.10. **Carpentersville:** S. S., Lincoln Memorial, 5.10. **Cherry:** Ch., 2.50. **Chicago:** Bethany Union Ch., Lincoln Memorial, 250; J. D. S., for Talladega College, 25; F. H. T., for Fort Berthold Mission, N. Dak., 100. **Chillicothe:** Ch., 10. **Forrest:** Ch., Lincoln Memorial, 12. **Galesburg:** Central Ch., Covenant Daughters, for Kings Mountain, N. C., 20. **Moline:** First Ch., 67.80; K. D. B., for Talladega College, 100; P. S. McG., for Talladega College, 5. **Neponset:** Ch., 7.20. **Plymouth:** White Flock Ch., 2.40. **Paxton:** Mrs. M. E. S., 25. **Roscoe:** S. S., Lincoln Memorial, 4.22; L. M. Soc., for Marion, Ala., 5. **St. Charles:** S. S., 4.56. **Seatonville:** S. S., 1.64. **Strawn:** Ch., 15.55. **Sycamore:** Ch., 25. S. S., Lincoln Memorial, 12. **West Chicago:** Mrs. K., goods for Lincoln Academy. **Westville:** S. S., Lincoln Memorial Offering, 4. **Wheaton:** Mrs. J. E. P., three bbls. goods for Marion, Ala. **Wilmette:** W. M. Soc., box and bbl. goods for Saluda Seminary. **Winnetka:** Ch., for Tougaloo College, 25. **Wyoming:** S. S., Lincoln Memorial, 6.72.

Woman's Home Missionary Union of Illinois, by Mrs. A. A. Wilson, treasurer, \$65.18.

Total for Illinois \$839.47
Less amount refunded to Aurora, S. S. 3.85

Total \$835.62

IOWA—\$213.00.

Burlington: Missionary Soc., box goods for Talladega College. **Cedar Falls:** Mrs. V. A. B., for Talladega College, 10. **Des Moines:** J. C. C., for Talladega College, 5. **Glenwood:** Missionary Soc., box goods for Talladega College. **Independence:** Miss G. P., for Pleasant Hill, Tenn., 3.50; Mrs. E. M. P., for Talladega College, 5. **Mitchellville:** Ch., 11.50. **Ottumwa:** Plymouth, S. S., Lincoln Memorial, 7. **Preston:** Ch., box goods for Talladega College. **Shenandoah:** A. S. L., for Talladega College, 2. **Waterloo:** Mrs. J. D. E., for Talladega College, 25.

Through the Congregational Conference of Iowa, from Churches & S. S., \$90.10; from W. H. M. U., of Iowa, \$53.90.

WISCONSIN—\$87.00.

La Crosse: First S. S., Lincoln Memorial, 50. **Lone Rock:** Ch., Lincoln Memorial, 6. **Madison:** Mrs. E. C., for Tillotson College, 25. **Spring Green:** Ch., Lincoln Memorial, 6. **MINNESOTA—\$484.12.**

Austin: W. M. Soc., bbl. goods for Marion, Ala. **Brainard:** L. M. S., bbl. goods for Moorhead, Miss. **Little Falls:** C. A. W., for Talladega College, 100. **Minneapolis:** Lowry Hill Ch., L. M. Soc., for Marion, Ala., 4.91; Lyndale Ch., for salary at Marion, Ala., 125; A. K. F., 25; C. N., 15; A. P. S., 25; C. H. W., 10, for Talladega College. **Northfield:** L. M. S., bbl. goods for Moorhead, Miss. **St. Paul:** Mr. and Mrs. F. W. S., for Talladega College, 25. **Stewartsville:** Mrs. J. C., box goods for Marion, Ala.

The Congregational Conference of Minnesota, \$154.21.

MISSOURI—\$37.60.

St. Louis: S. S., 2.60; Mrs. J. J., for Pleasant Hill, Tenn., 10. **Webster Groves:** First Ch., 25.

KANSAS—\$258.19.

Burlington: Mrs. A. J. B., 50. **Ellis:** S. S., Lincoln Memorial, 11.15. **Eureka:** Mrs. E. T., for Talladega College, 10. **Leavenworth:** First S. S., Lincoln Memorial, 6.85. **Lenora:** First S. S., 2.21. **Partridge:** Ch., 20. **Plevna:** Mrs. W. W. D., box goods for Saluda Seminary. **Wichita:** Mrs. C. E. W., for Saluda Seminary, 5.

Kansas Congregational Conference by Ruth E. Wood, Treasurer, \$152.98.

NEBRASKA—\$94.44.

Elgin: Park S. S., Lincoln Memorial, 6.50. **Farham:** Ch., 2.89. **Hastings:** Ch., 39.25. **Na-**

ponse: Ch., 6.92; S. S., Lincoln Memorial, 6.88.
Omaha: German Ch., 4.40; German S. S., Lincoln Memorial, 7.60; R. C. H., for Talladega College, 5. **Santee:** Santee Normal Training School, for building fund, Troy, N. C., 15.
NORTH DAKOTA—\$378.00.

North Dakota Churches Through the Pilgrim Victory Campaign, 334.

Woman's Home Missionary Union of No. Dakota, Bertha C. Stickney, treasurer, 44.

SOUTH DAKOTA—\$15.00

Gregory: Union Ch., S. S., Lincoln Memorial, 5. **Lake Preston:** Ch., Lincoln Memorial, 10.

COLORADO—\$83.26.

Berthoud: First German Ch., 15. **Boulder:** Mrs. E. S. W., for Talladega College, 25. **Chapelton:** Dr. W. A. J., for Talladega College, 5. **Colorado Springs:** First Ch., 18. **Grand Junction:** Ch., 6.51. **Julesburg:** Ch., 6.25. **Paonia:** Ch., 1.25. **Pueblo:** Minnequa Ch., 6.25.

ARKANSAS—\$5.00.

Pine Bluff: L. L., for Talladega College, 5.

WYOMING—\$14.82.

Green River: Ch., 7.82. **Lusk:** Ch., 7.

OKLAHOMA—\$11.40.

The Congregational Conference of Oklahoma, by Mrs. M. S. Rowe, treasurer, \$9.00.

The Woman's Home Missionary Union of Oklahoma, by Mrs. M. S. Rowe, treasurer, \$2.40.

PACIFIC DISTRICT

CALIFORNIA, (Northern)—\$62.55.

Cloverdale: Ch., 4.32. **Crockett:** 9.95. **Fields Landing:** 97c. **Martinez:** 6.08. **Mill Valley:** 17c. **Murphys:** 1.29. **Oakland:** Japanese Ch., 12.42. **Pacific Grove:** 14.85. **Saratoga:** Mrs. S. D. B., for Talladega College, 2.50. **W. H. M. U. of No. Cal.,** for Rio Grande Industrial School, 10.

CALIFORNIA, (Southern)—\$3,367.10.

Long Beach: "A Friend" in First Ch., 150. **W. M. S.,** 50, for Straight College; **F. C.,** for Tougaloo College, 10. **Los Angeles:** First Ch., 50. **Pasadena:** First Ch., 37.50. **Redlands:** J. S. E., for Straight College, 5; **J. P. F.,** for Talladega College, 5. **Riverside:** First Ch., 15. **San Diego:** First Ch., 37.90. **Santa Ana:** Ch., 20. **Santa Margarita:** Rev. B. H. P., 10. **Whittier:** Ch., 30. **Southern California Congregational World Movement Emergency Fund,** \$2,867.77.

Woman's Home Missionary Union of Southern California, \$78.93.

WASHINGTON—\$158.95.

Blaine: Pilgrim Legion, for salary of Nurse, at Ryder Memorial Hospital, 10. **Harper:** Ch., 7. **Metalline Falls:** Ch., 5. **Moxee:** Ch., 2.20. **Orchard Prairie:** Ch., 4. **Seattle:** Columbia, Ch., 2.50; **Fauntleroy,** Y. P., 2.50; **Greenlake,** Ch., 1; **Pilgrim,** Ch., 45; **Plymouth,** Ch., 73.75. **Spokane:** E. E. S., for Talladega College, 5. **Tonasket:** S. S., 1.

OREGON—\$38.50.

Eugene: Ch., 12.50; S. S., 1. **Portland:** First S. S., 25.

UTAH—\$15.00.

Provo: Procter Academy, for building fund, Troy, N. C., 15.

IDAHO—\$5.00.

Ketchum: Mrs. G. G., for Fort Berthold Mission, N. Dak., 5.

THE SOUTH. &c.

VIRGINIA—\$19.15.

Cappahosie: Teachers and students of Gloucester School, Christmas fund, \$19.15.

KENTUCKY—\$8.50.

Lexington: S. S., Lincoln Memorial, 8.50.

NORTH CAROLINA—\$330.88.

Bear Creek: S. S., 3. **Bricks:** J. M. F., 5; **L. P.,** 2, for Joseph K. Brick School. **Burlington:** O. W. H., 5; Mrs. O. W. H., 5, for Talladega College. **Dudley:** Ch., 1.30; S. S., 2.01. **Ellerbe:**

Ch., Lincoln Memorial, 1.25. **Haw River:** St. Andrews, S. S., 10.22. **Kings Mountain:** Lincoln Academy, for Troy, N. C., 8.10. **Moncure:** M. N. McR., for Talladega College, 5. **Troy:** Peabody Academy, Lincoln Memorial Offering, 273. **Weldon:** M. McI., for Jos. K. Brick School, 5. **Wilmington:** C. F. B., for Talladega College, 5. **SOUTH CAROLINA**—\$2.00.

Greenwood: "Friend," for S. A., Brewer Normal School, 2.

TENNESSEE—\$47.01.

Memphis: LeMayne Institute, for building fund, Troy, N. C., 37.51. **Nashville:** Howard Ch., Lincoln Memorial, 5; **Fisk Community S. S.,** Lincoln Memorial, 3.50. **Pleasant Hill:** L. V. T., for Pleasant Hill Academy, 1.

GEORGIA—\$98.87.

Athens: Knox Institute, for building fund, Troy, N. C., 38. **Demorest:** Union Ch., 14.70; **Mrs. I. S.,** for Saluda Seminary, 1.50. **Hagan:** Eureka Ch., 7; **Eureka S. S.,** 2.05. **Harrison:** Scott Chapel, 6. **Marietta:** Ch., 5. **Swainsboro:** Ch., 1.50. **Thomasville:** Bethany Ch., Lincoln Memorial, 10; **Allen Normal School,** for building fund, Troy, N. C., 13.12.

ALABAMA—\$373.50.

Anniston: First Ch., Lincoln Memorial, 15; **Rev. J. B.,** for Talladega College, 5; **Mrs. F. M. R.,** for Talladega College, 5. **Athens:** Trinity School for building fund, Troy, N. C., 10. **Bexar:** Ch. and W. M. Soc., 6; **G. W. H.,** for Talladega College, 5. **Birmingham:** First Ch., for hospital, Talladega, Ala., 14; **First Ch.,** W. M. U., for Talladega College, 25; **S. J. B.,** 10; **F. G. R.,** 5; **H. D. B.,** 50; **Mrs. C. W. H.,** 5; **Dr. I. B. K.,** 10; **F. H. L.,** 10; **Dr. U. G. M.,** 10; **W. H. S.,** 100, for Talladega College. **Marion:** Lincoln Nor. Sch. for building fund, Troy, N. C., 25. **Pickensville:** D. W. W., for Talladega College, 50c. **Talladega:** First Ch., 20; **W. H. M. U.,** 15; **L. D. P.,** 6; **Mrs. S. D.,** 2, for Talladega College. **Thorsby:** Mrs. E. M. L., for Saluda Seminary, 5. **Tuskegee:** Mrs. M. E. R., 5; **R. G.,** 5, for Talladega College.

MISSISSIPPI—\$155.00.

Meridian: S. A. R., for Talladega College, 5. **Moorhead:** "A Friend," for Girls' Industrial School, 50. **Tougaloo:** "Friends," for Tougaloo College, 100.

LOUISIANA—\$28.15.

Houma: Mt. Horeb, Ch., 1. **Lake Charles:** Ch., 12; **S. S.,** 3.50. **New Orleans:** Central Ch., 2.15; **Howard Ch.,** 2.50; **S. S.,** 1.50. **Roseland:** Miss L. E., for Straight College, 1. **Schriever:** St. Mark Ch., 4.50.

TEXAS—\$10.00.

Beaumont: Graham Ch., 2. **Paris:** S. S., 8.

FLORIDA—\$174.25.

Fessenden: Fessenden Academy, Lincoln Memorial, 150. **Ocala:** H. C., for Fessenden, Fla., 5; **A. W.,** for Fessenden, Fla., 1. **West Tampa:** Latin American Institute, for building fund, Troy, N. C., 3.25.

Woman's Home Missionary Union of Florida, by Mrs. Fred R. Marsh, Treasurer, 15, for West Tampa Mission.

Congregational World Movement, \$8,251.97.

A. M. A. League, \$1,018.50.

SUMMARY OF RECEIPTS FOR FEB., 1921

Donations \$ 29,539.12

Legacies 12,374.71

Total \$ 41,913.83

SUMMARY OF RECEIPTS FIVE MONTHS

(From Oct. 1, 1920, to Feb. 28, 1921.)

Donations \$230,021.13

Legacies 41,271.74

Total \$271,292.87